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ABSTRACT

of the dissertation for the degree of Doctor of Science

PHONETIC AND QRAMMATICAL FEATURES OF QUR'ANIC READINGS (BASED ON HAFS AND WARSH TRANSMISSIONS)

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Field of science: Philology

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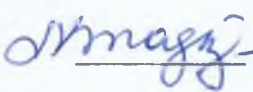   Doctor of Philological Sciences, Professor
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INTRODUCTION

Relevance and studying degree of the research issue. The early history of the Quran (610–632 CE), the initial recordings of revelations, the first, more or less comprehensive lists (632–656 CE), Quranic reciters, Quranic readings, transmitters of reciters, various transmissions from reciters (7th–17th centuries CE), the sanctity of the language and pronunciation of the Quran—indeed, any topic related to the Quran—has consistently elicited keen interest and, over the centuries, served as a source of inspiration for diverse scholarly investigations across a wide array of scientific disciplines.

The emergence of Quranic readings is inherently linked to the appearance of the Quran itself. It is known that at the turn of the 9th to 10th centuries, there were *"more than 300 different Quranic readings in circulation"*[1]. Not all these readings were *mutawatir*, i.e., conforming to the general norms of the Arabic, the text of one of the copies of the Uthman's Quran, and had a reliable chain of transmitters (*isnad*). Ibn Mujahid in his work "The Seven in Readings", meticulously detailed fourteen Quranic readings, selecting two readings from each of the seven well-known reciters. It is noteworthy that only four of these readings are currently widespread: the reading of Asim in the transmission of Hafs, the readings of Nafi' in the transmissions of Qalun and Warsh, and the reading of Abu Amr in the transmission of Ad-Duri. Currently, the Quran is printed according to these various readings with different marks and diactical points. It is essential to note that all canonical reading systems, including those that have not gained widespread acceptance, are considered equal. None of them surpasses or yields to another in terms of their theoretical significance.

The dissertation "**Phonetic and Grammatical Features of Qur'anic Readings (based on Hafs and Warsh Transmissions)**" is dedicated to a descriptive, comparative-contrastive study of the phonetic and lexical-grammatical features in the variations between

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[1] عمر، أحمد مختار. معجم القراءات القرآنية: [٨ مجلدات] \ أحمد مختار عمر، عبد العال سالم مكرم. — الكويت: مكتبة جامعة الكويت، — ١٩٨٨. ج. ١. — ٣٠٩ ص.

the two most widely recognized canonical readings in the world: the reading of Asim in the transmission of Hafs (AH) and the reading of Nafi's in the transmission of Warsh (NW).

The relevance of the topic addressed in this dissertation is driven by several factors:

– The language of Quranic readings from the 7th century forms the foundation of the modern Arabic literary language, serving as invaluable factual material that broadens the scope of studying Arabic language issues in research in Azerbaijan.

– The language of various Quranic readings and its investigation represent a novel direction in Azerbaijani Arab studies. Thus, our engagement in the comparative-contrastive study of Quranic readings is one of the factors underpinning the relevance of this dissertation.

– The comparative comprehensive analysis of variations (differents) between Hafs transmission from Asim and Warsh transmission from Nafi' contributes to a profound and broad exploration of approaches to problematic phenomena in the Arabic language, discovering its potentials and stylistic diversity. Variations aid in semantically enriching and complementing the meanings of Quranic verses. The statements made undoubtedly carry both practical relevance and significant theoretical value.

– The study of Quranic readings, especially the comparative analysis of variations between Hafs transmission from Asim and Warsh transmission from Nafi' in the works of scholars in the Islamic world, predominantly encompasses variations of semantic nature. This affords us the opportunity, for the first time within a single study, to subject all 18,424 variations between Hafs transmission from Asim and Warsh transmission from Nafi' to a phonetic and lexical-grammatical analysis, which also underscores the relevance of the research.

In the dissertation, an attempt is made to analyze linguistic phenomena in Quranic variations from the perspective of contemporary Arabic linguistics, while considering the views adopted in classical Arabic linguistics. This, in turn, enhances the

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theoretical significance of the work.

The dissertation topic has not been investigated at all in Azerbaijan or in Arabic studies in general. This area has always been at the center of attention for Islamic scholars, and throughout the centuries, it has been frequently addressed.

Among medieval scholars, who contributed to the formation of the scientific branch studying the Quranic transmissions, the transfer of information on reciters and narrators and collecting information on their recitation methods, notable figures include Abu Ubeyd al-Gasim ibn Sallam (774–838), Ibn Mujahid (859–936), Ibn Khalaweyh (926–980), Al-Farisi (900–987), Ibn Mihran (908–991), Ibn Jinni (934–1002), Abd Al-Mun'im ibn Ghalbun (921-999), Tahir ibn Ghalbun (950–1009), Abu Zar'a Ibn Zanjala (?–1012), Makki ibn Abu Talib (965–1045), Ad-Dani (981–1053), Ar-Ruayni (1001–1083), Abu Muhammad Al-Baghavi (1044–1122), Abu Ja'far Al-Ansari (1097–1145), Ibn Itiyya (1088–1146), Ash-Shatibi (1144–1194), Al-Asbahani (1219–1289), Ibn Teymiyya (1263–1328), Al-Vasiti (1272–1341), Ibn Al-Jazari (1350–1429), Al-Gastallani (1448–1517), Al-Banna Ad-Dimyati (?–1705). Authors of works distinguished with special details on the fourteen transmission systems are Ash-Shatibi and Ibn Al-Jazari and furthermore, the latter's work includes six transmission systems narrated from three reciters. Studies on the transmission systems by Asim and Nafe conducted in the period until the 1st half of the 20th century can be found among works of Muslim scholars, namely Muhammad ibn Abdulghani Al-Husari (1029–1095), Al-Kharraz Aş-Sharishi (?–1318), Ibn Barri At-Tazi (1261–1330), Al-Munir As-Samanudi (1687–1784), Muhammad ibn Ali At-Talamsani Tuzint Al-Maliki (?–1806), Muhammad al-Mutavalli (1832–1895) and Ibrahim al-Marghini (1865–1931).

Also, it is worth highlighting A'mar al-Jakani (18th century), who attempted to compare AH and NW in this context. Being among remarkable scholars and pots of the 18th century, A'mar al-Jakani wrote his work "The Different between transmissins Warsh and

Hafs"[2] in verses, as it was **a** tradition among medieval Muslim scholars. A brief presentation of interpretations can be sufficient for absorption by a prepared reader. Written in verses, this work was compiled in accordance with the structure of the Quran, so the cases of difference have been listed in accordance and no classification is found in the mentioned work regarding different types and linguistic phenomena.

Several dissertations draw attention among studies dedicated to the analysis of differences between the Hafs transmission from Asim and Warsh transmission from Nafi' and drawing attention with their close relation with our research.

The study by Halima Sal "Readings: transmissions Hafs and Warsh (comparative analysis)"[3], dedicated to the comparative analysis of the AH and NW, creates the impression of a serious scientific research. Nevertheless, in the mentioned study, along with other similar works, the differences between the transmissions have been overly generalized and only superficially explored. Overal, the study extensively covers the formation of Quran transmission styles and their developmental stages, interpreting the terms related to the transmissions in a way barely different from other works, and presenting biographic information on the Warsh and Hafs systems repeated in other works. As for the analysis of the transmission systems, the study, based on approach tradition of medieval authors, gives the impression of a repeated publication. Regarding the main content, i.e., the analysis of the differences between the transmission systems, it becomes apparent that the differences have not been classified and are only stated in accordance with the compilation of the Quran. Additionally, Halima Sal's study includes only the first 18 surahs of the Quran, which roughly corresponds to the first half of the book and cannot be considered a full-scale study on the differences.

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[2] الجكني، أعمر بن محمد بوبا. الفارق بين رواية ورش وحفص.
URL: https://majles.alukah.net/t66945/
[3] سال، حليمة. القراءات: روايتا ورش وحفص. دراسة تحليلية مقارنة \ حليمة سال. – دبي: دار الواضح، – ٢٠٠٨. – ٣٨٥ ص.

Ya'rub Ibrahim Jarradi's study named "A linguistic Difference and its Influence on Meanings (based on the Hafs and Warsh transmissions)"[4] can be viewed among the studies dedicated to the comparative research of the AH and NW systems as a work with a serious volume. We think that the scholar could successfully reach his objective within the work, since he collected the differences influencing the meaning (541 differences in total), classified them based on the classical Arab linguistics, giving several examples for every section in his classification and made correct conclusions. Off course, the author did not conduct a comparative analysis of the other phonetic phenomena as sounds, hardening, softening, alternation etc. However, it was not included within his research, as the study was limited, as mentioned, to slight differences influencing the meaning.

Naima ibn Tabal's study named "Influence of Morphological Differences on the Meaning (the first six chapters of the Quran based on the Hafs and Warsh transmissions)"[5] makes an impression of a weak and partially restudied replication of Ya'rub Ibrahim Jarradi's abovementioned work named "A linguistic Difference and its Influence on Meanings" (based on the Hafs and Warsh transmissions). The study consists of a five-page introduction and two chapters. The first chapter includes information that should be presented in the introduction and theoretical knowledge on the differences between the Quran transmissions. Besides, biographic information on the Hafs and Warsh systems, a brief explanation on grammar and possible meaning differences in case of grammar changes are also provided. The second chapter, consisting of 60 pages, is dedicated to the analysis of the differences influencing the meaning. Notably, the study is limited to the research of the differences observed in the first six chapters in the Quran, which cannot create a full-scale imagination on the differences between the transmission systems. Another lacking side of the work is that, in

الجكني، أعمر بن محمد بوبا. الفارق بين رواية ورش وحفص. [2]
URL: https://majles.alukah.net/t66945/
سال، حليمة. القراءات: روايتا ورش وحفص. دراسة تحليلية مقارنة \ حليمة سال. – دبي: دار الواضح، – [3]
٢٠٠٨. – ٣٨٥ ص.

comparison to Ya'rub Ibrahim Jarradi, Naima ibn Tabal could have a progress neither regarding the classification of the differences and a methodical approach, nor regarding the conduction of the analysis, as he only repeated the classical traditions of the Arab linguistics on which Jarradi had based. Furthermore, some similarities can be observed between ibn Tabal's and Jarradi's analyses.

Another study on the subject equal in its scientific value and volume to Jarradi's wok on the comparative analysis of the AH and AW was conducted by Abdurrahman ibn Houssain Gasim Muhammad at the Department of Arabic, Ar-Riyad Islamic University. Named "On the Morphological-Grammatical Differences between the Hafs and Warsh Transmissions and their Influence on the Meaning"[6], it was not published as a monograph, thus enabling us to read its full text. 36 pages of the work obtained from internet sources include an introduction and a table of contents, where general information is found on the structure of the study and the applied approach. Apparently, the author conducted serious research to detect the differences. As to the internal classification, it was realized in accordance with the compilation of the Quran.

Comparative studies in the field of Quranic readings, specifically addressing the analysis of Quranic variations between AH and NW, have been conducted by Iranian and Turkish scholars.

It is worth noting the works of Iranian scholar Amir Reza Hashemi Javaheri (2007) titled "Comparison of the Reading of Asim in the Transmission of Hafs with the Reading of Nafi' in the Transmission of Warsh"[7] and the scholarly work of Said Hadjian on "The Influence of the Reading of Nafi' in the Transmission of Warsh on Tajweed and Interpretation of the Quran"[8] (2013).

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[6] قاسم، محمد عبد الرحمن بن حسين. توجيه الاختلاف النحوي والصرفي وأثره في المعنى بين روايتي حفص عن عاصم وورش عن نافع \ محمد قاسم. – الرياض: مكتبة، – ٢٠٠٩ , ٣٦ – ص.
URL: https://islamarchive.cc/index.php?p=bib_lib&id=7187372

[7] جواهرى، امير رضا' هاشمى. بررسى تطبيقى روايات حفص (از عاصم) و روايت ورش (از نافع) در قرائت قرآن كريم: \ الرسالة للحصول على درجة ماجيستير دانشگاه فردوسى مشهد \ – مشهد، – ٢٠٠٧ . – ١٨٧ ص.

[8] حاجيان، صعيد. تأثير روايت ورش از قرائت نافع بر دانش تجويد و تفسير قرآن.

Additionally, the research of Turkish scholar Hasan Tahsin Feyizli, "Comparison of the Reading of Asim in the Transmission of Hafs with the Reading of Nafi' in the Transmission of Warsh" (2020), is noteworthy in this context. Iranian researchers approach Quranic variations from the perspective of the science of Quranic recitation. However, the latter conducts a comparative analysis of slightly 520 Quranic variations ("فرش الحروف")[9], impacting the interpretation of the Quran. The work of the Turkish scholar Hasan Tahsin Feyizli deserves special attention. It is worth noting that the author wrote his work in Arabic, following the style and traditions of medieval Islamic scholars. The author's goal is to assist Quranic readers in correctly assimilating NW and understanding the differences in its recitation from AH. In the second chapter of his book, H.T.Feyizli presents a table with 520 Quranic variations that impact the meaning.

In the dissertation, during the comparative-contrastive analysis of the phonetic features of Quranic variations, the works of scholars addressing the phonetic issues of the Arabic language were considered. These scholars include G.R.Aganina, A.I.Alfouzan, S.A.Al-Ani, A.Ambro, M.O.Attaya, V.G.Akhvlediani, I.A.Boduen de Kurtene, A. Bricto, K.Brockelmann, W.Gairdner, B.M.Grande, M.Grunert, O.V.Guskova, Zh.Kantino, U.Khoresh, A.Kopchinski, V.G.Lebedev, Y.Mansur, A.Y.Militarev, M.Muller, J.Owens, O.V.Pasieva, O.I.Redkin, A.Roman, V.S.Segal, A.I.Silvestr de Sacy, Y.S.Vilenchik, N.V.Yushmanov, as well as Azerbaijani scholars L.M.Orudzheva, G.K.Suleymanov. We also considered the positions of Arabic linguists such as Ibrahim Anis, Kiamal Muhammad Bishr, Muhammad Ahmed Mahmoud, Muhammad Fatih, Abdulgaffar Hamid Hilal, and Ahmed Muhtar Umar. In their works, while exploring general phonetic events and processes in the Arabic

URL: https://ut.ac.ir/fa/thesis/14642/

[9] فيزلي، حسن تحسين. مقارنة رواية ورش مع رواية حفص في علم القراءات\ حسن فيزلي. – إسطنبول: كوكلر، ٢٠٢٠. – ١٨٤ ص؛ Garadaghli, V. An Original Approach to the Intricacies of Warsh's Transmission // – Kiyev: The Oriental Studies, – 2022. №89, – p. 269-274.

language, they, to some extent, referred to Quranic variations, considering them as examples without explicitly aiming for their comparative analysis.

It is expedient to categorize the scientific studies on the Quran conducted in Azerbaijan into two periods. The first period can be characterized as the era of the Arab script, as works conducted until 1920 were all written either in Arabic or Persian, as well as in the old Azerbaijany script. The names of most manuscripts related to the transmission of the Quran and its recitation, including the names of authors, have been thoroughly documented in an article by N. Suleymanova[10]. As mentioned above, during the Soviet period in Azerbaijan, the approach to any religion and the policy directed to extermination of books and manuscripts written in the old script (especially, in the 20's and 30's of the 20th century) made it impossible to conduct any research even on the 7th age linguistic monument of the Quran.

Years of collapse of the Soviets and independence of Azerbaijan can be considered as the beginning of the second period, when interest in special subjects related to the Quran and theoretical analysis of the language of the Quran can be observed. Studies are conducted mainly in four directions: translation of meanings of Quranic verses; Transmissions of the Quran, its transmission styles and tajwid; Style of the Quran and orthography of the Quran. Representative of the first direction are the academicians Z.M.Bünyadov, V.M.Mammadaliyev and prof. N.G.Gasimoghlu, while transmissions, transmission styles and tajwid are studied by V.A.Garadaghli and M.M.Mursalov. As to the style and orthography of the Quran, it was studied by N.N.Mammadov within the frame of his PhD and candidacy dissertations. Currently, teacher of the Department of Arabic Philology at the Baku State University M.S.Aghaverdiyev works on his dissertation named "Borrowings in the Quran", which can be considered as an effort for formation of a

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[10] Süleymanova, N.H. Azərbaycanda təcvid elmi // – Bakı: Xəzər Xəbər, – 2003. № 146, s. 27.

new direction. Excluding M.M.Mursalov's research, all the mentioned works were/are conducted on the basis of the AH, while M.M.Mursalov's research was dedicated to the transmission systems of Al-Kisa'i[11].

The **object and subject of research.** The object of this study is the printed Quran with diacritical marks, vowel points, and other appropriate signs based on the Hafs transmission from Asim, as well as the printed Quran with diacritical marks, vowel points, and other appropriate signs based on the Warsh transmission from Nafi'. Additionally, the manuscript "Al-Mus'haf Al-Imam" (Tashkent manuscript of Uthman's Qur'an), a Quran without diacritical marks, vowel points, and other signs, covering most canonical reading systems, is considered as a supplementary object.

The study also includes various works by Ibn Mujahid ("Kitab As-Sab'a"), Abdulmun'im ibn Ghalbun ("Kitab Al-Istikmal"), Tahir ibn Ghalbun (At-Tadhkira fi Al-Qira'at As-Saman"), Abu Amr Ad-Dani ("At-Tayseer fi Al-Qira'at As-Sab'", Jami' Al-Bayan fi Al-Qira'at As-Sab'", "Al-Muhkam fi Nuqat Al-Masahif") Ash-Shatibi ("Hirz Al-Amani wa Wajh At-Tahani"), Ibn Al-Jazari ("An-Nashr fi Al-Qira'at Al-'Ashr", "Tayyiba An-Nashr fi Al-Qira'at Al-'Ashr").

The subject of our research is a descriptive, comparative, and contrastive analysis of the phonetic, lexical, and grammatical features of Quranic variations between the Hafs transmission from Asim and Warsh transmission from Nafi'.

Purpose and objectives of research. The aim of the research "Phonetic and Grammatical Features of Qur'anic Readings (based on Hafs and Warsh Transmissions)" was to identify all cases of variations (differents) between Hafs transmission from Asim and Warsh transmission from Nafi', classify them based on phonetic and

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[11] Paşazadə, A.Q. Quranın təfsiri və tərcüməsi tarixi / A.Paşazadə. – Bakı: İrşad İAM, – 1988. – 296 s.; Məmmədov, N.N. Qurani-Kərimin orfoqrafik xüsusiyyətləri: / (filologiya üzrə fəlsəfə doktoru dissertasiyası) / – Bakı, 2003. – 198 s.; Qaradağlı, V.A. Təcvid: Qurani-Kərimin tilavəti qaydaları: Asim qiraətinin Həfs rəvayəti əsasında / V.Qaradağlı. – Bakı: Elm, – 2011. – 360 s.; Mürsəlov, M.M. Kisainin qiraət sistemi / M.Mürsəlov. – Bakı: Elm və təhsil, – 2019. – 176 s.

lexical-grammatical features, and show the reasons for the differents, provide a characterization and analysis of the comparable variations (differents).

To achieve and fully encompass this goal, the following tasks were defined:

– Summarize the achievements in the studies of Quranic readings by Islamic scholars and in the field of Arabic studies both domestically and abroad;

– Characterize the directions of research in domestic Arabic studies, justify the significance, and demonstrate the prospects of comparative-contrastive analysis as **a** distinct approach in Arabic language research;

– Determine the place and significance of Hafs transmission from Asim and Warsh transmission from Nafi' in the systems of Quranic readings;

– Conduct a review and analysis of various methods used to address the issues of variations between Hafs transmission from Asim and Warsh transmission from Nafi';

– Perform a parallel comparison of Hafs transmission from Asim and Warsh transmission from Nafi' to identify variations and compile a comprehensive list;

– Classify the identified variations between Hafs transmission from Asim and Warsh transmission from Nafi' based on their characteristics, categorizing them into phonetic and lexical-grammatical variations;

– Conduct an internal classification of phonetic variations between Hafs transmission from Asim and Warsh transmission from Nafi', categorizing them into events and processes in consonants and vowels, and identify variations that defy internal classification as a separate group of special variations;

– Conduct an internal classification of lexical-grammatical variations between Hafs transmission from Asim and Warsh transmission from Nafi', categorizing them into variations in verbs, nominal parts of speech, as well as in auxiliary parts of speech, and highlight variations that do not conform to internal classification as a

separate group of special variations;

– Conduct a comparative-contrastive analysis, as well as a contextual analysis of variations between Hafs transmission from Asim and Warsh transmission from Nafi' according to the conducted classification;

– Summarize the results of the comparative-contrastive analysis of phonetic and lexical-grammatical features of Quranic variations between Hafs transmission from Asim and Warsh transmission from Nafi'.

Research techniques. The study was conducted using descriptive and comparative-contrastive methods to analyze the variations identified in the factual material of the Quranic texts according to Hafs from Asim and Warsh transmission from Nafi'. In addition to the mentioned methods, a contextual approach was also applied, considering the specificity of the research, which necessitates a comprehensive approach to the meaning of the Quranic text. These methods allowed us to conduct the objective analysis of the observed linguistic phenomena pursued in our study.

Main provisions to be defended:

– The content in the Quranic readings represents a unique foundation and source upon which the modern Arabic language is based. This material opens possibilities for a broader perspective on contemporary linguistic issues, and its study forms a separate direction in domestic Arab studies.

– The first comprehensive study in domestic Arab studies of the two most widespread Quranic readings globally – the Hafs transmission from Asim and the Warsh transmission from Nafi' – opens broad opportunities for future research on other canonical readings of the Quran and their descriptive, comparative-contrastive analysis.

– The formulations "shift of hamza vowelization," "hamza replacement with alif," and "hamza lightening" inaccurately describe phonetic changes related to the consonant ['] (hamza) and are rather provided for clearer explanation for learners. The phonetic changes, in our opinion, should be formulated as "elision," "hamza

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replacement with the vowel [ɔ]," and "lenition," respectively.

– Different norms of consonant hardness and softness are established for each of the considered reading systems, denoted by the letters ra and lam in writing.

– Phonetic changes in present-future tense verbs of the V and VI forms of II and III persons singular, II person dual, II-person plural, and III person feminine should be described in the Hafs transmission from Asim because of haplology and in the Warsh transmission from Nafi' as assimilation of front consonants and simultaneous elision of the vowel.

– Classification of varieties of vocalic inflection is carried out, definitions for each of them are provided, distinct norms of their usage for each of the considered reading systems are established, and the reasons and positions of weak vocalic inflection manifestation are shown.

– For each of the considered reading systems, a quantitative characteristic of the first vowel in diphthongs is separately described; clarification and increase in the number of their varieties are made.

– It is shown that the the Warsh transmission from Nafi' system, unlike the Hafs transmission from Asim, is more adherent to the adherence to the commonly accepted norms of the Arabic literary language regarding vowel synharmony.

– A certain part of the variations in the considered reading systems, including in proper names, should be considered only as dialectal differences.

– Vocalic inflection in Warsh transmission from Nafi', in most cases, carries morphological load, a kind of "morphological memory" of the absent root consonant.

– Weak vocalic inflection is the norm for Warsh transmission from Nafi', and strong vocalic inflection is an exception for both: Hafs transmission from Asim and Warsh transmission from Nafi'.

– In the considered reading systems, in most lexical variations, contextual synonymy is observed, leading to the formation of a more complete understanding of a specific segment of the text.

Scientific novelty of the research paper:

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– The dissertation "Phonetic and Grammatical Features of Qur'anic Readings (based on Hafs and Warsh Transmissions)" represents the first research in the field of Arab studies in Azerbaijan, dedicated to the analysis of phonetic and lexicogrammatical variations in Quranic readings using a comparative-contrastive approach.

– The original text of the Warsh from Asim, the second most widely distributed canonical reading globally, is introduced into the study for the first time. Variations with the Hafs from Asim of this reading have, until now, remained practically unexplored in Azerbaijan, the entire so-called "post-Soviet" space, as well as in Western Arab studies. This reading system serves as a unique, supplementary source for analyzing linguistic phenomena in contemporary Arabic, elevating the depth and significance of the research. It plays a crucial role in filling gaps in studies within this domain.

– In addition to examining Quranic variations between the Hafs from Asim and Warsh transmission from Nafi' carrying semantic loads, which have been studied in the works of Islamic scholars, variations of a phonetic nature are explored for the first time. This provides a systematic and comprehensive analysis of all variations between the Hafs from Asim and Warsh transmission from Nafi', adding an important aspect to the overall context of the study.

– The analysis of linguistic phenomena in variations between the Hafs from Asim and Warsh transmission from Nafi', bearing semantic loads, is conducted not only considering the conclusions of medieval Muslim linguists, modern Arabic linguists reviewing specific examples of variations, and the findings of Western, Soviet-Russian Arabists, and philologists of Azerbaijan on issues related to the considered linguistic phenomena but also taking into account the conclusions of medieval exegetes, shedding light, as needed, on specific linguistic aspects of variations. Considering the positions of exegetes in the context of the sacredness of the Quranic text, in our view, contributes to forming a more complete picture of the study. This approach, from our perspective, carries an innovative nuance.

– Within the study, an attempt is made to align with modern linguistic terminology the template terms traditionally used in the analysis of linguistic phenomena in the Quran. Moreover, an effort is made to differentiate those terms covering two or more phenomena. This approach provides the study with a fresh scientific perspective on linguistic aspects in Quranic events.

– The specificity of our research requires the accurate representation of the sound of Quranic readings in Latin script. After a thorough analysis of various transcription systems, including GAL Supplement, Revue des Etudes Islamiques (Paris), Arabica (Paris), İslam Ansiklopedisi, The Encyclopedia of Islam, Encyclopedie l'Islam, Şarkiyat Mecmuası (İstanbul), Türk İlmi Transkripsiyon Sistemi, İlahiyat Fakültesi Dergisi (Ankara), and DİA, and *"The Latin equivalents for the script of Semitic languages"*[12] by Gotthelf Bergstrasser, *"sound symbols"*[13] by Tammam Hassan we have concluded that none of them fully meets our requirements. It is important to emphasize that accurately representing the sound of the Quranic text using the Latin alphabet is practically impossible. Nevertheless, despite this limitation, developing such a system remains necessary for the most accurate representation of the Quranic sound within the capabilities of the Latin script. This has led us to develop a new phonetic transcription system, specifically adapted for Quranic readings – TT-HAFS/ASIM (Transcription of Tajweed, Hafs/Asim, Baku), adding an additional factor of scientific novelty to our research and opening prospects for using this transcription system in future studies in this field.

In the study, the Quranic text is not presented in Arabic script; we deemed it sufficient to use our own phonetic transcription for a clear representation of the variations; Due to frequent references to the Quranic text based on Hafs from Asim and Warsh transmission

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[12] برجشتراسر، جوتهيلف. التطور النحوي للغة العربية: محاضرات ألقاها في الجامعة المصرية سنة ١٩٢٩ المستشرق الألماني أخرجه وصححه وعلق عليه الدكتور رمضان عبد التواب \ جوتهيلف برجشتراسر. – القاهرة: مكتبة الخانجي، – ١٩٩٤. – ص. ٢١-٢٤.

[13] حسان، تمام. مناهج البحث في اللغة \ تمام حسان. – القاهرة: مكتبة الأنجلو المصرية، – ١٩٩٠. – ص. ٨-١٢.

from Nafi'[14], we opted not to use footnotes for the bibliography but instead provided references in round brackets, indicating the respective surahs (on the left) and verses (on the right) separated by a colon.

In the study, we used the translation of the Quran into Azerbaijani carried out by academicians Ziya Musa Bunyadov and Wasim Mamedali Mamedaliyev[15]. For variations involving changes of semantic nature, we provided our own translation.

In the study, the reference for the translation of specific words presented in italics is the dictionary by Kharlampiy Krestovich Baranov[16].

Theoretical and practical significance of research. The theoretical significance of our research is manifested in the application of a comprehensive approach, encompassing the collection, description, comparison, and correlation, as well as linguistic analysis of all variations between the considered readings. We employed specific principles for classifying variations and applied a contextual method, ensuring a comprehensive interpretation of the meaning of the Quranic text. We contributed to aligning traditional template terms used in the analysis of linguistic phenomena in the Quran with modern linguistic terminology, and we differentiated those covering two or more phenomena. Additionally, we developed a new phonetic transcription system specifically adapted for Quranic readings. These key aspects, in our view, constitute a significant contribution to the theoretical field of research.

The results of the study determine practical significance in an educational context, providing material for successful integration into a wide range of general and specialized courses. These include

[14] القرآن الكريم \ رواية حفص عن عاصم وبالهامش قراءة ابن عامر. – عمان. – ٢٠٠٩. – ٢٢٩ ص، \ القرآن الكريم \ رواية ورش عن نافع المدينة المنورة – ١٩٩٧. – ٥٩٣ ص.

[15] Bünyadov, Z.M. Qurani-Kərim: Azərbaycan dilinə tərcüməsi / Z.M.Bünyadov, V.M.Məmmədəliyev. – Bakı-Ankara: Qismət, – 1997. – 656 s.

[16] Баранов, Х.К. Арабско-русский словарь / Х.Баранов. – Москва: Валерий Костин, – 2001. – 944 с.

history and methodology, fundamentals of general and Arabic linguistics, lexicology, theoretical grammar of the Arabic, source studies, Quranic studies, prosody, Arabic language, phonetics of the Arabic language.

Particularly noteworthy is the practical significance of the phonetic transcription system of Quranic texts developed by us and presented in the dissertation. This system ensures the maximum accuracy of the auditory component of the Quran within the capabilities of the Latin script and can be successfully applied in research dedicated to readings.

Approbation and application. The main content of the dissertation, along with its key results and conclusions, has undergone approval both at International and Republican scientific Conferences and Seminars in the form of presentations and abstracts, as well as in scientific articles published in journals recommended by the Higher Attestation Commision under the President of the Republic of Azerbaijan, included to the international indexation systems, such as Web of Science, Scopus, Copernicus, ERIH PLUS, and others.

Organization where the dissertation was implemented. The dissertation was implemented at the Department of Arabic Philology of Baku State University.

Structure of the thesis. The thesis consists of 553111 characters, including Title page – 289, Table of contents – 2617, Introduction – 28467, main text – 504232 (Chapter I – 55183 – I paragraph 20024, II paragraph 35090; Chapter II – 119481 – I paragraph 47510: I item 29695, II item 10431, III item 7107, II paragraph 27612, III paragraph 44053; Chapter III – 146298 – I paragraph 47446: I item 3559, II item 40476, III item 3368, II paragraph 83312, III paragraph 13590; Chapter IV – 129789 – I paragraph 41507: I item 10350, II item 27546, III item 3521, II paragraph 74022, III paragraph 13261), Conclusion – 22108, List of used literature – 39469, Abbreviations and list of symbols – 9410.

MAIN CONTENT OF THE PAPER

The first Chapter of the thesis, titled **"The Phonetic Differences between Quranic Transmissions"**, comprises two paragraphs. The 1-st paragraph, named **"Position and Significance of the Quranic Reading Systems Hafs from Asim and Warsh from Nafi"**, explores the early history of the Quran, the emergence and proliferation of Quranic reading systems, the development of these systems in major cities, and the establishment of 14 reading systems based on the recitations of seven renowned readers in the 10th century. Additionally, it covers the incorporation of six additional systems from three known readers at the intersection of the 14th and 15th centuries, along with the acceptance of eight more systems from four renowned readers in the 17th century to meet theoretical requirements. It is demonstrated that AH and NW belong to the first group of reading systems derived from the recitations of seven readers. Furthermore, it is noted that in the contemporary era, these two reading systems are the most widely disseminated globally, leading to the publication of printed Qurans with variations in *harakats* and diacritical marks. The AH reading system predominates in the Islamic world, including Azerbaijan, originating from Mecca and extending eastwards, and is prevalent in significant parts of Egypt and Chad. On the other hand, the NW reading system is widespread in Algeria, the Maghreb, Senegal, Niger, Mali, Nigeria, and certain areas of Egypt, Libya, Chad, and Tunisia, primarily to the west of Mecca. In Azerbaijan, the Quran is recognized and recited within the framework of the AH reading system. The existence of the NW reading system is often met with surprise. In areas where the NW reading system is prevalent, the Quran is recited based on both reading systems.

Both AH and NW are *mutawatir* – reliable reading systems that fully meet the *criteria of accurate recitation*, belonging to the group of fourteen systems derived from the recitations of seven readers. These 14 systems have equal status and, depending on historical circumstances, have spread differently in various regions, or

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remained less widespread. In this paragraph, it has been noted and demonstrated that the theoretical foundation of the research for AH and NW – the "material basis" – is represented by the Quran issued in Medina based on AH[17] and the Quran issued in Medina based on NW[18]. Additionally, the original texts of the didactic *qasida* "Hirz Al-Amani wa Wajeh At-Tahani fi Al-Qira'at As-Sab'"[19] by Ash-Shatibi (1144–1194), consisting of 1173 *bayts*, served as part of this theoretical foundation. The audio base for AH and NW consists of sound recordings of well-known reciters available on the *islamweb.net* resource. The source "Shatibiyya" by Ash-Shatibi, encompassing the basic source *Hashimi*, is one of the four fundamental sources of Quranic reading systems (*Hashimi, Abu Tahir, Fil, and Zer'an*).

The paragraph also provides an *isnad* - a chain of transmission for each reading system:

– AH – Hafs ibn Sulaiman, Asim ibn Abu Najud, Abu Abdurrahman As-Sulemi, Ali ibn Abu Talib, the Prophet;

– NW – Warsh, Nafe ibn Abu Nuaim, Shu'ba ibn Nisah Al-Qazi, Abdullah ibn Abbas, Ubayy ibn Ka'b, the Prophet.

Note that the text of the Quran is divided into 6236 verses in the AH and 6213 in the NW, and in research are presented according to the systems. For instance, Al-Baqarah is divided into 286 verses in the AH and 285 in the NW. The 1-st verse in the AH is combined with the 2-nd (AH) and is recognized as one verse in the NW. Also, a difference in intra-surah divisions of verses between the systems is noted. For example, Al-Fatihah consists of 7 verses in both systems,

القرآن الكريم \ رواية حفص عن عاصم. – المدينة المنورة، – ١٩٩٦. – ٦٢٤ ص.[17]

القرآن الكريم \ رواية ورش عن نافع. المدينة المنورة، – ١٩٩٧. – ٥٩٣ ص.[18]

الشاطبي، القاسم بن فيرُه بن خلف. حرز الأماني ووجه التهاني في القراءات السبع \ القاسم بن فيرُه[19] الشاطبي. – المدينة المنورة: مكتبة دار الهدى، – ٢٠١٠. – ١١٢ ص.؛ الشاطبي، القاسم بن فيرُه بن خلف. حرز الأماني ووجه التهاني في القراءات السبع \\ مخطوطة المكتبة الأزهرية، الرقم ٩٧٨٣. – ١١٧ ص.؛ الشاطبي، القاسم بن فيرُه بن خلف. حرز الأماني ووجه التهاني في القراءات السبع \\ مخطوطة معهد المخطوطات لأكاديمية العلوم لأذربيجان، الرقم ب\٥٥٩٧. – ١١٤ ص.؛ الشاطبي، القاسم بن فيرُه بن خلف. حرز الأماني ووجه التهاني في القراءات السبع ويليها ملحق بشرح الكلمات الغريبة الواردة في القصيدة وفهرس للشواهد الواردة في غير سورها تحقيق وضبط وتعليق أيمن رشدي سُويد \ القاسم بن فيرُه الشاطبي. – جدة: دار نور المكتبات، – ٢٠١٢. – ١٥١ ص.

but the initial "Bismillah" in the AH is considered the 1-st verse, whereas in the NW, it is not counted as a verse. Instead, the 7-th verse in the AH is split into 2 in the NW. Thus, the number of verses in the surah remains the same for both.

One of the main reasons for the widespread adoption of the AH among other systems, in our opinion, is its relative simplicity compared to others. For example, phonetic features such as *imala*, ikhtilas, ishmam, and others are extensively represented in other systems, highlighting that AH is more straightforward and understandable for non-Arabic speakers compared to others.

It should be acknowledged that NW, compared to AH, more vividly reflects the intricacies of the Arabic language, considered as one of the features of this reading system.

The 2-nd paragraph, named **"Diversity of Approaches in the Study of Discrepancies between the Hafs of Asim and the Warsh of Nafi"**, a variety of approaches in research are discussed. These studies have been conducted by scholars from the Islamic-Arabic region, as well as Western European, Russian, and notably, Azerbaijani researchers. It is important to note that these studies present diverse perspectives on the issue of discrepancies, emphasizing the depth and complexity of the subject under consideration.

In studying discrepancies between the Hafs and Warsh systems, significant contributions are noted. Muhammad Al-Amin Ibn Aida Al-Jakani Ash-Shingiti's (1911–1988) critical work "Differences between the Recitations of Warsh and Hafs" (1980) by A'mar Al-Jakani, is highlighted. Noteworthy studies by scholars like Muhammad Nabahan Ibn Hussein Misri and Abdulhamid Ibn Munir Shanuha explore differences between Nafi and Hafs (2007). Other influential studies include "Recitations: A Comparative Analysis of Warsh and Hafs" by Halima Sal (2007), "Language Differences and Their Impact on Meaning" by Yarub Ibrahim Gerradi, Na'ima Ibn Tabal's research on "Morphological Differences and Their Impact on Meaning (based on the first six surahs of the Quran of Hafs and Warsh)." Abdurrahman Ibn Hussein Qasim Muhammad's studies on

"Morphological and Grammatical Differences between Recitations of Hafs and Warsh and Their Impact on Meaning" are noteworthy. These works acknowledge limitations in covering all differences between Hafs and Warsh, focusing on elements influencing meaning. Meaning analysis follows traditional Arabic linguistics, established by medieval scholars in sarf and nahw. Unfortunately, the essence of discrepancies, reasons for occurrence, and lexical-grammatical analysis are presented descriptively. Phonetic discrepancies are explored following classical Arabic scholars' framework, using Tajweed terminology without linking to contemporary phonetic events.

An extensive analysis of Quranic variations, whether influencing or not influencing meaning, can be encountered in numerous commentaries on the Quran. However, since there is no task for researchers in works of this type to systematically compare variations between readings, the corresponding analysis is provided "as needed" when interpreting specific verses. Therefore, they are presented in detail according to the structure of the Quran.

Among the studies focusing directly on the AH and NW reading systems, there are works where significant attention is given to statistical data analysis. This may be perceived more as the collection and processing of statistical materials rather than research activity. For instance, in Abdulhamid ibn Munir Shanuha's 489-page work, 445 pages, as well as in the 567-page work by Muhammad Nabahan ibn Hussein Misri, 459 pages are dedicated solely to brief explanatory tables of "الكلمات الفرشية"[20] (word lists).

The paragraph indicates that some pronunciation differences related to phonetic phenomena have been studied and analyzed by linguists such as Ibrahim Anis, Kamal Muhammad Bishr, Muhammad Ahmed Mahmud, Muhammad Fatih, Abdulgaffar Hamid Hilal, and Ahmed Mukhtar Omar. During their research,

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[20]: شانوحة، عبد الحميد بن منير. من نور العرش برواية الأزرق عن ورش \ عبد الحميد شانوحة. – بيروت: النشر الإيلكتروني، – ٢٠١٦. – ٤٥-٤٨٩ ص.؛ مصري، محمد نبهان بن حسين. الاسترق في رواية ورش عن نافع من طريق الأزرق الشاطبية \ محمد نبهان مصري. – مكة المكرمة: جامعة أم القرى، – ٢٠٠٧. – ٩٧-٥٦٧ ص.

these scholars, while examining general phonetic phenomena, also touched upon phonetic events occurring in the recitations of the Quran. However, they did not specifically focus on these events, considering them in the context of general Arabic language phenomena. Since these studies are primarily related to the Hafs system of recitation (AH), observed phonetic phenomena in the Warsh system of recitation (NW) have been practically untouched.

Our works addressing the position and significance of the AH and NW reading systems among the existing Quranic reading systems, as well as issues related to discrepancies between AH and NW, have been published in scientific literature, including foreign publications.[21]

The second chapter is entitled **"The Phonetical Features of the Differences Between the Transformations"** and includes three paragraphs. The first paragraph, named **"Phonetic Events in Consonants,"** explores phonetic events occurring in consonants ['] (hamza), [r̥], [l], [z̠], [d], [t], [s̠], [b], and [s], which are studied in three items.

The identified variations related to the consonant ['] (hamza) have been analyzed in section 2.1.1 (**"The Elision, Alternation and Weakening of the Consonant ['] (hamza)"**). This section explores assimilation, alternation, and weakening of the sound ['], indicating that after a consonant sound (including after tanween), a distinctive ['] occurs; after a consonant (including after tanween), a connecting

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[21] Qaradağlı, V.A. Həfs ilə Vərş rəvayətləri arasındakı fərqlərdə /'/ (həmzə) foneminin modifikasiyasının müqayisəli təhlili // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Məhəmməd Füzuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2020. №2, – 3-43; Qaradağlı, V.A. Təcvid: Qurani-Kərimin tilavəti qaydaları: Asim qiraətinin Həfs rəvayəti əsasında / V.Qaradağlı. – Bakı: Elm, – 2011. – 360 s.; Garadaghli, V. R and L in the Warsh transmission (compared to the Hafs transmission) // – Constanta: Technium Social Sciences Journal, – 2021. Volume 18, – p. 667-675.; Garadaghli, V. Vocalic inflection in the Warsh transmission (compared to the Hafs transmission) // – Kuala Lumpur: Journal of Critical Reviews, – 2020. №7 (16), – p. 2777-2793; Garadaghli, V. Vocalic inflection in the Warsh transmission (compared to the Hafs transmission) // – Sao Carlos: Laplage Em Revista, – 2021. №7, – p. 481-494.

['] occurs; after the consonant [l] in the article ['əl-], the consonant ['] occurs; in words like [ríd'əñ], [miñsə'átəhu], [sə́'ələ], ['], the ['] is elided. The phenomenon referred *"the vowel substitution of hamza"*[22] does not involve vowel substitution but rather the elision of hamza, as the elision of the ['] itself that defines this occurrence; in the position of the final consonant of a closed syllable, which is the root consonant ['] of the I root, when preceded by a short vowel [ə], it is replaced (alternated) in NW by a short [ə]. For example, [yə'tū̃kə] → [yəətū̃kə] → [yə̄tū̃kə], [yə'cū̃cu] → [yəəcū̃cu] → [yə̄cū̃cu]; In the position of the final consonant of a closed syllable, which is the root consonant ['] of the I root, when preceded by a short vowel [u], it is replaced (alternated) in NW by weak [y]; in the intervocalic position between the vowels [u] and [ə], the ['] is replaced (alternated) in NW by the weak consonant [y]; in the position of the final consonant of a closed syllable, which is the root consonant ['] of the I or II root, when preceded by a short vowel [i], it is replaced (alternated) in NW by the weak [y]; in the intervocalic position between the vowels [i] and [ə], the consonant ['] is replaced (alternated) in NW by the weak consonant [y]. The phenomenon referred to as the *"substitution of hamza with alif"*[23] involves replacing (alternating) the ['] sound with the fatha, indicating the short vowel [ə] in writing, because the letter 'alif' by itself does not represent any sound; in a position where the ['] in the cluster ['i] or ['u] follows the cluster ['ə], that is, in an intervocalic position ['ə'i] or ['ə'u], it is pronounced with weakening in NW. The phonetic event described as *"the thinning (tasheel) of hamza"*[24] in the intervocalic position should be perceived as weakening – lenition, as in this position, hamza acts as a weak consonant.

[22] ابن الجزري، شمس الدين أبو الخير محمد بن محمد بن علي بن يوسف الدمشقي. النشر في القراءات العشر: [مجلدان] \ ابن الجزري. – القاهرة: دار الكتب العلمية، – ٢٠١٥. ج. ١. – ص.٤٠٨.

[23] Редькин, О.И. Гортанный взрыв в арабском и других семитских языках: / (диссертация на соискание ученой степени кандидата филологических наук) / – Ленинград, 1984. – с. 66.

[24] أنيس، إبراهيم. الأصوات اللغوية \ إبراهيم أنيس. – القاهرة: مكتبة نهضة مصر، ١٩٧٥. – ص. ٧٧.

Phonetic events in [ṛ] and [l] have been studied in item 2.1.2 **"The Accomodation of the Consonants [ṛ] and [l]"**. Contemporary phoneticians of the Arabic acknowledge that in modern Arabic, the sound represented by the letter "ra" (ر) is a velarized (*mufakhham*) sound. They have come to this conclusion by studying the phonetic aspects of modern Arabic, indirectly confirming the velarized nature of this sound in AH, the language upon which the literary language is based. From this perspective, it is not a coincidence that the results of the statistical analysis conducted by I.Anis regarding the sound represented by the letter "ra" in modern Arabic and our calculations in AH are practically in line. The statistical analysis we conducted based on AH showed that, in 12668 instances of using [r], its velarized variant constitutes 76.65%, while the palatal (*muraqqaq*) variant makes up 23.35%. As it appears, the palatal pronunciation of [r] is approximately one-fourth of its velar pronunciation. For this reason, we have adopted the norm of reading the velar variant of [r] in AH, considering the palatal variant as an accomodation.

In AH, the palatalization of the velar [r] occurs under the influence of the vowel [i] ([ī]). Phonetically, this is a contact accomodation according to the place of articulation. In combinations like [ri] ([rri])/[rī] ([rrī]), the accomodation is regressive, while in combinations like [ir] ([irr])/[īir], it is progressive.

Modern Arabic phonetics does not incorporate a systematic study of the phonetic features of NW, possibly due to its divergence from the norms of the literary language.

The sound represented by the letter 'ra' in the NW system has been analyzed and studied based on the factual material collected by us.

The statistical analysis revealed that in NW, the sound represented by the letter 'ra' is pronounced as velar in 57% of cases and as palatal in 43%. (Vocalic inflection, along with other phonetic events and processes distinguishing NW from AH and leading to the palatalization of [r], have also been considered by us.)

Although the difference in percentage between the velar and palatal pronunciation of [r] is not very large, our conclusion is that

the norm for the pronunciation of the sound represented by the letter 'ra' in NW is the same as in AH, involving its velar pronunciation.

The accommodation of [r̪] in NW covers more positions than in AH and is not limited only to the contact. Thus, in NW, the palatalization of the velar [r] represented by the letter 'ra' occurs under the influence of the vowel [i] ([ī]), as well as the weak [y] in clusters [ir] ([irr])/[īr] ([īrr]), [yr]. Phonetically, this is a progressive contact accomodation according to the place of articulation.

In NW, the palatalization of the velar [r], represented by the letter 'ra', also occurs when there is another consonant between it and the vowel [i] ([ī]) - [iSr], [ySr]. Phonetically, this is a progressive discontiquos accomodation according to the place of articulation.

As evident in both cases, palatalization of the velar [r], represented by the letter 'ra', occurs under the influence of the vowel [i] ([ī]) or the weak [y]. In positions where the [r] is followed by the vowel [u]/[ū] or [a]/[ā], velarization does not occur (unlike in AH).

Throughout the entire Quran, exceptions, and special cases of pronunciation of the sound represented by the letter 'ra' are observed in NW. In words [ṣiráṭá], [firáṛañ], [firáqu], [diráṛañ], ['írama], ['ibráhĭmu], ['isráãã'īlə], ['i'ráḍâñ], ['imṛáñə], [midráṛañ], ['áli-ṣráqi], ['iqra'], [miṣṛañ], ['íṣṛañ], ['iṭṛahúhu], [qiṭṛañ], [fiṭṛatə], [yíqṛañ], the sound represented by the letter 'ra' is pronounced as velar.

Throughout the Quran in AH, in words [zíkṛañ], [ḥičṛañ], ['ĩmṛañ], [sítṛañ], [yízṛañ], [ṣihṛañ], [ḥayṛáñə], the sound represented by the letter 'ra' is pronounced as velar, but in NW, it is possible to have a special case of either velar or palatal pronunciation. According to the rules in AH, the pronunciation of [bišáṛariñ] (the sound represented by the letter 'ra') is first velar and then palatal. In NW, as a special case, both are pronounced with palatalization: [bišərəriñ].

Regarding the pronunciation of the sound represented by the letter "lam" there is unanimity among classical Arabic linguists, experts in tajweed, and contemporary linguists. It should be noted that the palatal sound represented by the letter 'Lam' can be

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compared to the 'l' in Azerbaijani words such as çil, çiyələk, dəllək. Note that in contemporary literary Arabic and in AH, the velar pronunciation of the sound represented by the letter 'Lam' is an exception and is associated exclusively with the word "Allah". *"In the word 'Allah,' the consonants [ll], when preceded by the vowel [u] or [a] ([ā] [à]), are pronounced with velarization"*[25]. For example: [ʀazáqâkumuḷḷắhu], [xálqu-ḷḷắhi], [ya-ḷḷắhi], ['ắḷḷắhuṣ-ṣắməd‖], [xálâqâ-ḷḷắhu]. In other positions, i.e., when preceded by the vowel [i], they are usually pronounced softly, for instance: [bí-smi-llắhiʀ-ʀaḥmắniʀ-ʀáḥīm‖], [li-llắhi], [fi-llắhi].

Unlike AH, in NW, the pronunciation of the letter 'Lam' is regulated by completely different and strict principles. Therefore, although in NW, like AH, the pronunciation of the letter 'Lam' is mostly palatalized, its velarization is not limited as in AH with the word "Allah." Velarization occurs under the influence of neighboring sounds, and the observed phonetic event is characterized as accommodation. Thus, while in AH, palatalization of "l" is an exception associated with the word "Allah," in NW, accommodation is observed throughout the Quran.

Researchers of Quranic readings consider the velarization of the sound represented by the letter 'Lam' in NW as a phenomenon of adaptation influenced by neighboring emphatic consonants, encompassing this process with the terms *""tarqeeq" (thinning) and "taghleez" (thickening)"*[26]. It is interesting that contemporary Arabic linguists reiterate the described phenomenon based on the principles of tarqeeq and taghleez, adopted by medieval Islamic scholars, and incorporate it within the framework of tajweed. However, in our

[25] Kopczynski, A. The Consonants of Arabic and English // Papers and Studies in Contrastive Linguistics of Adam Mickiewicz University, – 1993, vol. XXVII, – p. 200; البقاعي، برهان الدين إبراهيم بن عمر بن الحسن. القول المفيد في أصول التجويد \ برهان الدين البقاعي. – بيروت: دار البشائر الإسلامية، – ١٩٩٥. – ٣٣ ص؛ الطويل، رزق. في علوم القراءات مدخل ودراسة وتحقيق \ رزق الطويل. – مكة المكرمة: الفيصلية، – ١٩٨٥. – ٢٢٦ ص.

[26] الحداد، محمد بن علي بن ذأف الحسيني. الأعمال الكاملة عناية وتحقيق حمد الله حافظ الصفتي \ محمد الحداد. – دمشق: دار الغوثاني للدراسات القرآنية، – ٢٠١٠. – ٥٨ ص؛ محمود، محمد أحمد. علم الأصوات \ محمد حماد. – الرياض: دار كنوز إشبيليا، – ٢٠٠٣. – ١٢٤ ص؛ المعصراوي، أحمد عيسى. الكامل المفصل في القراءات الأربعة عشر \ أحمد المعصراوي. – القاهرة: دار الإمام الشاطبي، – ٢٠٠٩. – ٩ ص.

opinion, the approach based on the principles of tarqeeq and taghleez is applicable only to AH. Since here the thickening occurs under the influence of the neighboring sound, but it affects only one word, it is an exceptional case. Since the modern literary Arabic language did not evolve based on NW, the phonetics of the contemporary Arabic does not consider this phenomenon. Modern Arabic linguists, such as K.Bishr, mention changes in the pronunciation of the Arabic dialects, particularly concerning the velarization of the sound represented by the letter 'Lam'. Bishr asserts the "influence of neighboring sounds"[27], ultimately approaching this phenomenon through the prism of tarqeeq and taghleez. While the researcher acknowledges that the phenomenon occurs under the influence of the neighboring sound of taghleez, he indirectly associates the event with the phenomenon of accommodation. Another important nuance that we should not overlook is that expressing alternative opinions regarding the conclusions of medieval scholars in the fields of recitation and tajweed is not well-received. The definition established by scholars of readings and tajweed, derived from Ash-Shatibi's statements in the verses "وَغَلَّظَ وَرْشٌ فَتْحَ لَامٍ لِصَادِهَا أَوِ الطَّاءِ أَوْ لِلظَّاءِ قَبْلَ تَنَزَّلَا إِذَا فُتِحَتْ أَوْ سُكِّنَتْ كَصَلَاتِهِمْ وَمَطْلَع أَيْضًا ثُمَّ ظَلَّ وَيُوصَلَا..."[28] regarding the pronunciation of 'Lam,' remains relevant: "If a "lam" with a "fatha" is preceded by a "sakin" (unvoweled) or with a "fatha" "sad", "ta", or "za", it is pronounced with taghleez"[29]. While the definition presented is clear, capturing the essence of the phenomenon, it can be slightly modernized, for example: if preceding the cluster [lə] is [ṣ], [ṭ], or [ẓ], or the cluster [ṣâ], [ṭâ], or [ẓâ], [l] is pronounced as a velarized [ḷ].

In NW, the velarization of the consonant [l] occurs because of the influence of the emphatic consonants [ṣ], [ṭ], or [ẓ] (due to the

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[27] بشر، كمال محمد. علم الأصوات \ كمال بشر. ‒ القاهرة: دار غريب، ‒ ٢٠٠٠. ‒٤٠٥ ص.

[28] الشاطبي. القاسم بن فيرُّه بن خلف. حرز الأماني ووجه التهاني في القراءات السبع \ القاسم بن فيرُّه الشاطبي. ‒ المدينة المنورة: مكتبة دار الهدى، ‒ ٢٠١٠. ‒ ٢٧ ص.؛ الشاطبي، القاسم بن فيرُّه بن خلف. حرز الأماني ووجه التهاني في القراءات السبع \\ مخطوطة المكتبة الأزهرية، الرقم ٩٧٨٣. ‒ ٢٩ ص.

[29] عطية، قابل نصر. غاية المريد في علم التجويد \ قابل عطية. ‒ جدة: مكتبة كنوز المعرفة، ‒ ٢٠٠٠. ‒ ص٨٢ URL: https://waqfeya.net/book.php?bid=9957

change in articulation place during the pronunciation of the emphatic [ḍ], this consonant does not contribute to the occurrence of the described phenomenon). Phonetically, this phenomenon represents accommodation based on emphasis: contact accomodation: [ṣlə] ([ṣlä]) → [ṣḷa], [ṣl5̄] ([ṣḷā]) → [ṣḷā], [ṭlä] → [ṭḷa], or [ẓlə] → [ẓḷa]; discontaque accomodation: [ṣâlə] ([ṣâlä]) → [ṣâḷa], [ṣâl5̄], → [ṣâḷā], [ṣâllə] ([ṣâllä]) → [ṣâḷḷa], [ṭâlə] ([ṭâlä] → [ṭâḷa], [ṭâl5̄] → [ṭâḷā], [ṭâllä] → [ṭâḷḷa] və ya [ẓâlə] → [ẓâḷa], [ẓâllə] → [ẓâḷḷa], [ẓâll5̄] → [ẓâḷḷā].

Throughout the entire Quran in the NW, there are specific cases associated with the velarized pronunciation of "l". Thus, for example, if a pause (waqf) is applied to the word [ɣabăṭâla], one of the velarization conditions is not met (meaning the [la] cluster loses its vowel), and in such cases, velarization may occur, or not: [ɣabăṭâḷ‖]/[ɣabăṭâl‖]. In these types of situations, velarization is permissible, but palatal pronunciation is also possible. The distinctive vocalic inflection of NW, contrasting sharply with AH, alters the vowel, thereby changing the cluster "la" to "læ". In these types of situations, velarization is not possible, for example: [ṣâll5̄] → [ṣâllæ]. Another special case is associated with [ṣâlə] and [ṭâlə], where a long vowel follows the emphatic consonant rather than a short one. In such cases, both variants are permissible. For instance, in AH [fâṭâla], but in NW, it can be pronounced as [fâṭâḷa] or [fâṭấla].

Item 2.1.3 titled **"The Assimilation of the Consonants [ẓ], [d], [t], [ṣ]; [b]; [s]"**. The sounds [ẓ], [d], [t] pronounced with full realization in AH in clusters "[ẓt], [dḍ], and [dẓ], [tẓ]", undergo complete regressive contact assimilation in Nafi reading system transmitted by Warsh: [ẓt] → [tt], [dḍ] → [dḍ], and [dẓ] → [ẓẓ], [tẓ] → [ẓẓ], for example, ['äxâẓtuhum̃] → ['äxâttuhum̃], [fáqâd ḍâllə] → [fáqâd-ḍállə], [lăqâd ẓâlóməkə] → [lăqâẓ-ẓâḷáməkə], [kə̃nət ẓâlímətə̃ñ] → [kə̃näẓ-ẓâlímətə̃ñ]. Additionally, in clusters [sẓ], the consonant [s] in Nafi reading system transmitted by Warsh is pronounced with full realization, whereas in AH, complete regressive contact assimilation occurs ([sẓ] → [ẓẓ]): [yálhəs ẓálikə] → [yálhəẓ-

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zə́likə]; in the [b̌m] cluster, the consonant [b̌] sound in Nafi reading system transmitted by Warsh is pronounced with full realization, while in AH, there is complete regressive contact nasal assimilation: [ˈírkəb̌ mắ‘anə̄] → [ˈírkəm̃-m̃ắ‘anə̄]; in the words [yə̌bsuṭu] and [bə́sṭatəñ] in AH, the [s] is pronounced with full realization corresponding to the root. In Nafi reading system transmitted by Warsh, in [yə̌bsuṭu], due to the influence of the emphatic consonant [ṭ], there is discontactive partial regressive assimilation, and in [bə́sṭatəñ], there is contact partial regressive assimilation, and the sound is pronounced as consonant [ṣ]. The [s] in [ˈəl-museyṭirū́nə] in AH has two pronunciation variants: under the influence of the emphatic [ṭ], it undergoes discontactive partial regressive assimilation ([ˈəl-muṣâyṭirū́nə]), or with full realization ([ˈəl-museyṭirū́nə]). In NW, this word has one variant, and it is associated with the influence of the emphatic consonant [ṭ]. Here, there is partial regressive assimilation based on emphasis: [ˈəl-muṣâyṭirū́nə]. In this item, events occurring in the forms of verbs of V and VI conjugation in the present-future tense, starting with [tətə] (second and third person singular; second person plural; second person plural, feminine gender), have also been analyzed. In many cases, in the forms in AH, the second syllable "tə" drops due to haplology ([tɔtəzɔ́kkē] → [tɔzɔ́kkē]), while in NW, there is discontactive complete assimilation, and the dropping of the vowel between them: [tətəzɔ́kkǣ] → [təzəzɔ́kkǣ] → [təzzɔ́kkǣ]. In connection with this, we have highlighted that when considering the given process of Ambro fon Arn, it was correctly noted that *"assimilation"*[30] takes place. However, he did not consider the elision of the vowel between the consonants, as in this case in NW, [t] indeed assimilates, but the vowel [ə] between [t] and [z] drops out.

    In the second paragraph, titled **"Vocalic Inflection"**, discrepancies related to vowel inflection were identified and analyzed. They were classified as follows: the long vowel sound in

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[30] Ambros, A., Haplologie und Assimilation im. V. und VI. Verbstamm im Koran // Zeitschrift für Arabische Linguistik, – 1993, №25, – p. 5.

AH is pronounced with full realization, while in NW, it undergoes strong inflection; the long vowel sound in AH is pronounced with strong inflection, while in NW, it is with full realization; the long vowel sound in AH is pronounced with full realization, while in NW, it undergoes weak inflection; the long vowel sound in AH is pronounced with full realization, while in NW, it undergoes alternative weak inflection.

The analysis of rules applied in NW has led us to the conclusion that weak inflection and alternative weak inflection are the reading norms of NW. Taking exceptions and special cases into account, the reasons for weak vocalic inflection of a short or long vowel should be considered in the following positions: 1) the long vowel, formed due to the contraction of the weak III root consonant following the II root consonant [r]; 2) the long vowel in the models [fuʻlā], [fəʻlā], [fiʻlā] and [fuʻālā], [fəʻālā], where the III root consonant is [r]; 3) the long vowel after the consonant [r] in various forms of the verb in the present-future tense [yərā] and in the proper name [ʼət-taurātu]; 4) the long vowel in the *muqaṭṭaʻat* [ḥā] ([ḥāmīīm̃]), [ṛā] ([ʼəlif lāāām̃ ṛā], [ʼəlif lāāām̃-m̃īīm̃ ṛā]), [hā], and [yā] ([kāāāf hā yā ʻayȳȳņ̃-ṣāāād]); 5) the long vowel in the cluster [ắri], [āri], or [əri] in the middle or at the end of a word; 6) the long vowel in various forms of the word [ʼəl-kāfirĩnə]; 7) the short and long vowels are present in various forms of the past tense verb [raʼā]; 8) the long vowel in the proper nouns [ʼəl-ʻúzzā] and [lắẓā̃].

Taking exceptions and special cases into account, the reasons for alternative weak vocalic inflection of a long vowel should be considered in the following positions: 1) the long vowel, formed due to the contraction of the weak III root consonant following the II root consonant, which is not [r]; 2) the long vowel in the models [fuʻlā], [fəʻlā], [fiʻlā] and [fuʻālā], [fəʻālā], where the III root consonant is not [r]; 3) the long vowel in the function words [ʻásā], [bəlā], [mətā], and [ʼəñ̃ñā], as well as in the proper names [mū́sā], [ʼī́sā], and [yáḥyā], is also present in [yā ɣáylətā], [yāā ʼásəfā], and [yā ḥásṛatā].

The phonetic features of differences, mostly related to reading techniques, as well as some specific differences, are considered as

special differences in the third paragraph of the second chapter titled **"Phonetic Features of Special Cases of Reading Differences".** This item includes the classification of types of long vowels, their quantitative differences, describes and analyzes cases related to synharmony, shortening of long consonants and vowels, exceptions, as well as a special form of pronunciation known as *ishmam*, and differences associated with pauses.

We have managed to categorize differences associated with varying length of long vowels, as well as different forms of their application in readings, as follows: the long vowel before ['] within a word and at the word boundary is extended in AH in a quantity equivalent to 4 or 5, while in NW – by 6 short vowels (the long vowel before ['] within a word, the long vowel before ['] at the word boundary); the long vowel following ['] is extended in AH by 2, while in NW – by 2, 4, or 6 short vowels (the long vowel following [']); the short vowel of the third person singular masculine possessive pronoun before ['] is extended in AH by 4 or 5, while in NW – by 6 short vowels (the short vowel of the third person singular masculine possessive pronoun before [']); the long vowel formed after [m̃] in pronoun suffixes before ['] is applied in NW and extended by 6 short vowels, but is not applied in AH (the long vowel formed after [m̃] in pronoun suffixes before [']); the short vowel, the second component of a diphthong, before any consonant (including [']), during a pause in AH extended (along with the short first component) by 2, 4, or 6 short vowels, the short vowel, the second component of a diphthong, before any consonant, except ['], during a pause in NW, extended (along with the short first component) by 2, 4 or 6 short vowels, but the short vowel, the second component of a diphthong, before ['], during a pause or without it in NW, extended (along with the short first component) by 4 or 6 short vowels. After analyzing all the variations of long vowels related to diphthongs, we have concluded that their number in AH is three, not one, because the length of the vowel in a diphthong varies depending on whether there is a pause (*waqf*) or not, and the length of the vowel in the *muqatta'at* diphthong represents a completely distinct (third) type; In

NW, however, it is necessary to consider not two but four varieties - even though the duration of the vowel in the diphthong before ['] forms a separate category, we need to add here the three varieties that we identified in AH.

While singharmonism is not typical for flective languages, such as Semitic languages, including Arabic language, elements of agglutination, along with a distinct form of singharmonism, are observed both in Quranic recitations and in the modern Arabic language. This phenomenon is governed by strict rules. For instance, if the fused pronouns of the third person singular masculine [-hu], third person plural masculine [-hum], and feminine [-hunnə], as well as the third person dual [-humɔ̄], follow the short [i], long [ī], or consonant [y], then the vowel [u] in these pronouns is replaced by [i]: [-hi], [-him], [-hinnə], habelə [-himɔ̄], as exemplified by [kitɔ̄bihu] → [kitɔ̄bihi], [muʻallimīhum] → [muʻallimīhim], [qaləmeyhunnə] → [qaləmeyhinnə], [ʻaleyhumɔ̄] → [ʻaleyhimɔ̄]. In Quranic recitations, exceptions are observed in AH [ʼɔ̃sɔ̃nīhu], [ʻaléyhu]-lɔ̃́hə], whereas in NW, the described rules are adhered to: [ʼɔ̃sɔ̃nīhi/ʼɔ̃sæ̃nīhi], /[ʻaléyhil-lɔ̃́hə].

In the verb of the III conjugation with a doubled root consonant [tuħaccǔnənī], as well as in the verb of the I conjugation [tə'murǔnənī], in the present-future tense, in the second person plural masculine with the fused pronoun of the first person, a similar process occurs: the short vowel resulting from the fusion of two [n] ([nən]) is dropped, and a long consonant is formed: [tuħaccǔnnī] ([tuħaāaccǔūuñ̃ñī]), [tə'murǔūuñ̃ñī]/[tɔ̃murǔūuñ̃ñiyə]. However, in NW, the process does not end there. Further, there is a reduction of the long consonant.

The variation between [yɔ̄ bunéyyə]/[yɔ̄ bunéyyi] is associated with the different use of the fused pronoun of the first person singular. When the pronoun [-ī] is added to the word in the [fuʻaylun] pattern with root consonants [b], [n], [y] ([buneyyun] → [buneyyun]), it forms the shape [bunéyyī]. This is the case in NW, but with the shortening of the long vowel: [yɔ̄ bunéyyī] → [yɔ̄ bunéyyī] → [yɔ̄ bunéyyi]. However, in AH, we observe an

exception. Here, the last long vowel is replaced by [ə]: [yə̄ bunéyyī] → [yə̄ bunéyyī] → [yə̄ bunéyyə].

The variation in [hɔ̄ɔ̄ 'ə́n̄tum̃]/[hɔ̄ɔ̄ɔ̄n̄tum̃] results in different uses of the [hɔ̄], which in [hɔ̄ɔ̄ 'ə́n̄tum̃] in AH remains unchanged. In NW, on the other hand, it is used with the shortening of the long vowel: [hə]. Hence, the variations related to long vowels. In the intervocalic position, when ['] is dropped, conditions for medd-lazim are created, while in the case of the simplified pronunciation of hamza, there are no reasons for the appearance of length.

In this section of the research, the key findings have been reflected in articles published in scientific journals.[31]

[31] Qaradağlı, V.A. Ərəb dilində alveolyar |r| (ra) samit səsi // – Bakı: Bakı Dövlət Universitetinin İlahiyyat fakültəsinin Elmi məcmuəsi, – 2014. №22, – s. 99-106; Qaradağlı, V.A. Həfs ilə Vərş rəvayətləri arasındakı fərqlərdə /'/ (həmzə) foneminin modifikasiyasının müqayisəli təhlili // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Məhəmməd Füzuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2020. №2, – 3-43; Qaradağlı, V.A. Həfs ilə Vərş rəvayətlərində saiti infleksiya // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Məhəmməd Füzuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2020. №3, – s. 15-49; Qaradağlı, V.A. Həfs ilə Vərş rəvayətlərində uzun saitlər və onların kəmiyyətlərilə bağlı fərqlərin müqayisəli təhlili // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Məhəmməd Füzuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2020. №5, – s. 10-37; Qaradağlı, V.A. Həfs ilə Vərş rəvayətlərindəki fərqlərdə /R/, /L/ və /S/ fonemlərinin modifikasiyasının müqayisəli təhlili // – Bakı: Humanitar elmlərin öyrənilməsinin aktual problemləri, – 2020. №1, – s. 6-19; Qaradağlı, V.A. Həmzə ['] samit səsinin tələffüz özəllikləri // – Bakı: Bakı Dövlət Universitetinin "Dil və Ədəbiyyat" Beynəlxalq elmi-nəzəri jurnal, – 2014. №4 (92), – s. 149-153; Qaradağlı, V.A. Qurandakı fonetik hadisəyə A.f.Arnın söylədiyi fikrə bir baxış // V Beynəlxalq Battalgazi Elmi araşdırmalar Konqresi, – Malatya, – 18-20 dekabr, – 2020, – s.110; Карадаглы В.А. Система фонетической транскрипции текста Корана: новые возможности и перспективы // – Москва: ВИ, – 2022. №4 (2), – с. 176-193; Garadaghli, V. The Clarifying of Phonetic processes in V-VI forms of Arabic verbs in differences between Hafs and Warsh's transmissions // IV International Paris Conference, – Paris, – 23-25 april, – 2020, – p. 7; Garadaghli, V. Comment on the Arne von Ambros's assimilation description in Warsh transmission and some special cases of combinatorial changes // – London: Journal of Research in Humanities and Social Sciences, – 2020. №20 (16), – p. 50-57; Garadaghli, V. R and L in the Warsh transmission (compared to the Hafs transmission) // – Constanta: Technium Social Sciences Journal, – 2021.

The 3-rd Chapter titled "**The Grammatical Features of the Differences between the Transmissions in Verbs**". In the first paragraph of this chapter entitled **"Different Verbs, Forms, Intraformal Differences"**, differences in reading are discussed in three items. In the first item titled **"Different Verbs"**, it is shown that the difference between [yártä'ṭ/[yártä'i] lies in the II and III root consonants, as well as in their usage in different forms, these are actually two different verbs. In Asim reading system transmitted by Hafs, in the verb of the first form [ráṭä'a], the root consonants are [r], [t], ['], while in Nafi reading system transmitted by Warsh, in the verb of the eighth form ['irtä'ä], the root consonants are [r], ['], [y]; the difference in [yäḍúrrukum̃]/[yäḍírkum̃] also lies in the fact that these are two different verbs with different root consonants: in Asim reading system transmitted by Hafs, the verb has root consonants [ḍ], [r], [r], while in Nafi reading system transmitted by Warsh, the verb has root consonants [ḍ], [y], [r]; the same difference exists between [nuñṣízuhä]/[nuñṣíruhä]. In Asim reading system transmitted by Hafs, the verb has root consonants [n], [ṣ], [z], while in Nafi reading system transmitted by Warsh, the root consists of [n], [ṣ], [r]; also, the difference exists between [yuḍãhi'ũnə]/[yuḍãhũnə], where in Asim reading system transmitted by Hafs, the root is [ḍ], [h], ['], and in Nafi reading system transmitted by Warsh - [ḍ], [h], [y]. Despite the substantial differences, the contextual synonymy of the general meaning of the Quranic passage remains unchanged.

The second item (**"Different Forms"**) analyzes variations related to the use of verbs in different forms. It has been established that these differences overall encompass seven forms of Arabic verbs: I-VI and VIII forms.

In the third item, **"Intraformal differences"** consist of variations in the models of the I form and differences in the typical

Volume 18, – p. 667-675; Garadaghli, V. Vocalic inflection in the Warsh transmission (compared to the Hafs transmission) // – Kuala Lumpur: Journal of Critical Reviews, – 2020. №7 (16), – p. 2777-2793; Garadaghli, V. Vocalic inflection in the Warsh transmission (compared to the Hafs transmission) // – Sao Carlos: Laplage Em Revista, – 2021. №7, – p. 481-494.

vowel in the present tense: ['aséytum̃]/['asítum̃], [fəmə́kəṣə]/[fəmə́kuṣə], [bə́riqâ]/[bə́r̩aqâ] qiraət fərqləri model fərqi, [yä̆ḥsəbū́nə], [tä̆ḥsəbə́ññə], [yä̆ḥsəbu], [yä̆ḥsəbə́ññə], [tä̆ḥsə́buhum̃], [yä̆ḥsə́buhum̃], [litä̆ḥsəbū́hu], [tä̆ḥsəbə́ññəhum̃], [tä̆ḥsəbū́hu], [tä̆ḥsəbū́nəhu], [yä̆ḥsə́buhu], [tä̆ḥsəbu], [tä̆ḥsə́buhə̄]/[yä̆ḥsibū́nə], [tä̆ḥsibə́ññə], [yä̆ḥsibu], [yä̆ḥsibə́ññə], [tä̆ḥsíbuhum̃], [yä̆ḥsíbuhum̃], [litä̆ḥsibū́hu], [tä̆ḥsibə́ññəhum̃], [tä̆ḥsibū́hu], [tä̆ḥsibū́nəhu], [yä̆ḥsíbuhu], [tä̆ḥsibu], [tä̆ḥsíbuhə̄]; [fä̆-'tilū́hu]/[fä̆-'tulū́hu], [yä̆ṣiddū́nə]/[yä̆ṣuddū́nə].

In the II paragraph titled **"Differences in Grammatical Categories of Verbs"**, the use of verbs in Asim reading system transmitted by Hafs and Nafi reading system transmitted by Warsh is examined across various categories. It has been established that one set of such variations encompasses differences in three categories - person, number, and mood; another in two - person and mood, person and number, or active/passive and mood, and active/passive and person; and yet another set involves differences in one category - person, active/passive, gender, or person.

Differences between Asim reading system transmitted by Hafs and Nafi reading system transmitted by Warsh have been identified in verbs across three categories: active/passive, person, and quantity. In one system, the verb is in the active, first-person plural, while in the other, it is in the passive, third person singular, for example, [yúḥṣäṛu]/[nä̆ḥṣuṛu]. Due to these differences in accentuation, syntactic relationships (subject/object) undergo changes: "Enemies will be gathered (by the Almighty)"/"We (the Lord God) will gather enemies". But let us examine the differences in person, number, and mood using the example [yukə́ffiṛu]/[nukə́ffir]. In Nafi reading system transmitted by Warsh, the difference in mood indicates the response to the question posed in the preceding sentence.

The variation [tə́smä'u]/[tússmä'u] entails differences in active/passive, gender, and person. In the Asim reading system transmitted by Hafs, [tə́smä'u] (in the verse [lə̄ tə́smä'u fíhə̄ lə̄ǧíyətən]) is the II-person masculine of the active, while in the Nafi reading system transmitted by Warsh, [tússmä'u] (in the verse [lə̄

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túsmā'u fîhā lāġíyətuñ]) is the III person feminine of the passive. It should be noted that the [lāġiyətañ] in the Asim reading system transmitted by Hafs is in the accusative case and functions as the direct object of the verb [tósmā'u], whereas in the Nafî reading system transmitted by Warsh, it is in the nominative case and serves as the subject: "And there, not a single empty word will be heard"/"And there, not a single empty word will be uttered". In both systems, the verb is in the first person.

By examining the variation [qâlə]/[qul], differences in the categories of person and mood can be observed. However, [lənəčziyə́ññə]/[ləyəčziyə́ññə] illustrates distinctions in person and number. The analysis in the passage explores differences in active/passive and mood, as well as scrutinizes variations in active/passive and person. Additionally, detailed consideration is given to differences in one of them: person (['əñcə́nə]/['əñcéytənə]), active/passive ([múttuñ]/[míttuñ]), mood ([yǎ'ləmə]/[yǎ'ləmu]), gender ([lituhṣínəkuñ]/[liyuhṣínəkuñ]), and number ([cə́ə'ənə]/[cə́əə'ə́ənə]).

In the III paragraph titled **"Differences in Forms, Intraform Differences alongside with Differences by Grammatical Categories"** and comprising three paragraphs, there are discussions on variations in reading between Asim reading system transmitted by Hafs and Nafi reading system transmitted by Warsh in verbs. These differences encompass various roots and the utilization of verbs in different grammatical categories:

— Verbs with identical root consonants, exemplified by [fənúcciyə]/[fənúñcī], span diverse grammatical categories: tense, gender, person, and passive/active. The Asim reading system transmitted by Hafs verb [nə́ccə̄], a II-form in past tense, passive, and third person singular, contrasts with the Nafî reading system transmitted by Warsh ['ə́ncə̄], a IV-form in present-future tense, active, and first person singular. Despite semantic nuances affecting interpretation in terms of tense, gender, and person: "With this, we give salvation to whom we desire"/"With this, We bring salvation to whom We will."

– Verbs sharing identical root consonants but belonging to different grammatical categories of person and number, e.g., [nunə́zzilu]/[tənə́zzɔlu]. In Asim reading system transmitted by Hafs, [nɔ́zzɔlə] (send down) is a second form, singular verb; in Nafi reading system transmitted by Warsh, [tənə́zzələ] (send down) is a fifth form, plural, third person. Person-based differences arise: Asim reading system transmitted by Hafs's first-person verb signifies God's action ("We send down"), while Nafi reading system transmitted by Warsh's third-person verb indicates angels' independent action ("Angels send down"). This analysis is detailed in the preceding paragraph, explaining the form ['əl-mɔlā'íkɔtə]/['əl-mɔlā'íkɔtu]: Asim reading system transmitted by Hafs treats it as a complement to complete action ("We send down angels"), while Nafi reading system transmitted by Warsh uses it as a vocative form ("Angels (themselves) send down"). – Verbs with the same root consonants, differing in forms and passive/active, e.g., [şɔ́hidū]/['úşhidū]. In Asim reading system transmitted by Hafs, [şɔ́hidə] "to witness" ([fə'ilə]) belongs to I form, active; in Nafi reading system transmitted by Warsh, ['ɔ́şhədə] "to take as awitness" (['əf'alə]) belongs to IV form, passive. Differences create semantic distinctions. Asim reading system transmitted by Hafs emphasizes "pagan witnesses to creation," while Nafi reading system transmitted by Warsh states "witnesses taken from pagans" by Allah: "Did they (pagans) witness angels' creation, or were they (pagans) taken as witnesses to creation (angels)?" The semantic difference doesn't contradict the verse context.– Verbs with different vowels in the present and variations in mood: [yäḥsɔbɔ́ññə]/[täḥsibɔ́ññə]. In Asim reading system transmitted by Hafs, the verb [ḥásibə] (presume, think) with its typical vowel [ə] is employed, while in Nafi reading system transmitted by Warsh, the form [ḥásəbə] (count, reckon) features the characteristic vowel [i]. This is likely associated with *"dialectal peculiarities"*[32]. In Asim reading system transmitted by Hafs,

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ابن عاشور، محمد الطاهر. تفسير التحرير والتنوير: [٣٠ مجلدا] \ ابن عاشر. تونس: الدار التونسية [32] للنشر، – ١٩٨٤. ج. ٣. – ص. ٧٥.

[ḥásibə] appears in the 3rd person descriptive imperative: [lā yäḥsəbə́ññə] ("Let them never think!"), whereas in Nafi reading system transmitted by Warsh, [ḥásəbə] is present in the 2nd person negative imperative: [lā tāḥsibə́ññə] ("Never count!"). Although presented as distinct verbs in both reading systems, contextual synonymy does not generate differences in semantic interpretation: "Let the disbelievers never presume they are saved!" / "Do not reckon they are saved!"

The issues related to this chapter of the research have found their reflection in scientific articles and conference materials.[33]

The 4th chapter of the dissertation, titled **"Lexico-grammatical Features of Variations in Noun Words and Function Words"**, consists of three paragraphs. In this chapter, variations in independent parts of speech (excluding verbs) are analyzed, encompassing nouns, adjectives, numerals, pronouns, adverbs, as well as function words traditionally considered as *ism* and *harf* in Arabic linguistics. The lexico-grammatical features of these variations are investigated and grouped into three categories.

The paragraph titled **"Different Quantitative Adverbs, Function Words; Models; Forms of Proper Names"** comprises three sections. In the first item (4.1.1 **"Different Quantitative Adverbs"**), the analysis highlights significant differences in variations related to adverbs and function words based on the research results. A notable feature of these variations is that, despite external similarities in root consonant composition, they represent distinct lexical entities. For instance, within the [kəbírañ]/[kəṣírəñ] variation, the second root consonant distinguishes them. Similarly,

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[33] Qaradağlı, V.A. Həfs ilə Vərş rəvayətləri arasında leksik-qrammatik səciyyəli fərqlərin müqayisəli təhlili (II hissə) // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Məhəmməd Füzuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2021. №2, – s.15-81; Qaradağlı, V.A. Həfs ilə Vərş rəvayətlərində fərqli nitq hissələrinin işlənməsi məsələsinə dair // Azərbaycanda müasir ərəbşünaslığın banisi, Əməkdar elm xadimi, professor Ələsgər Məmmədovun anadan olmasının 100 illiyinə həsr olunmuş "Şərqşünaslığın aktual problemləri" mövzusunda Respublika elmi konfransının materialları, – Bakı, – 18-19 dekabr, – 2019, – s. 9-11.

variations such as [lɔ̄kíñ̃ə]/[lɔ̄kiñ], ['ɔ̄ñ̃ə]/['ɔ̄ñ], ['ắu]/[ya], ['əm̃]/['iñ], [ya]/[fə-], indicate the usage of entirely different conjunctions. Variations like ['ə]/['ắu], ['əm̃]/['ə] involve different particles. Despite this, these variations establish contextual synonymy without significantly altering the overall meaning of the Quranic passage. Examining variations like ['ɔ̄ñ̃ə]/['iñ̃ə], ['iñ]/['íñ̃ə] reveals the use of a conjunction in one reading system and a modal word in another.

Within the context of the Arabic language, the integration of words rooted in consonants undergoes a nuanced process involving various linguistic elements. This intricate process includes the use of prefixes, suffixes, infixes, consonant doubling, sporadic reduplication, and the conversion of short vowels into elongated ones. Furthermore, patterns, conventionally denoted by "f," "ʻ," and "l," play a pivotal role in this linguistic dance. This complex interplay of linguistic elements facilitates a more systematic classification of model forms, aligning with their semantic and grammatical functions. An illustrative example is found in the formation of tool names derived from verbs, predominantly following patterns such as [mifʻalun], [mifʻalətun], [mifʻālun]. In contrast, the nomenclature of places and temporal designations adheres to distinct patterns, notably [məfʻalun] and [məfʻilun]. It's essential to note that the classification of models for nominal words, whether undergoing grammatical transformations or not, as well as masdar forms derived from verbs (including sifat-mushabbaha, ism-faʻil, ism-mubaligha, and various other masdar forms), falls beyond the direct scope of our task. In the section **"Different Models"** (4.1.2.), our attention is selectively directed towards instances where specific disparities between reading systems have been identified.

The analysis reveals divergent influences of Arabic dialects in different reading systems. In the Asim reading system transmitted by Hafs system, models from Hijaz dialects dominate, with Bani Tamim, Geys, Asad dialects being a minority (62.5/37.5 ratio). Conversely, in the Nafi reading system transmitted by Warsh system, Bani Tamim, Gays, Asad dialects predominate, and models from

Hijaz dialects are in the minority (62.5/37.5 ratio).

In item **"Different Forms of Proper Names"** (4.1.3.), discrepancies are analyzed in proper names that usually have hardened stable forms. As it turned out, there is also a discrepancy here, for example, [zəkəríyyə̄]/[zəkəriyyə̄ə̄ə̄'u] ("Zechariah"), [mīkə̄lə]/[mīkə̄ə̄ə̄'ilə] ("Michael"), [ʻuzéyruñ]/[ʻuzéyru] ("Uzair "), [seynə̄ə̄"ə]/[sīnə̄ə̄ə̄"ə] ("Sinai"). Sometimes the discrepancy between proper names carries different meanings, for example, [səmūdə] means the name of the tribe, [səmūdəñ] is interpreted as the name of the progenitor of the tribe. Or [túyañ]/[túyā], where one of them denotes the name of the place, and another name of the desert, [l-'éykəti]/[léykətə]: in one reading system the name of the forest is meant, in another the population of the settlement, ['il-yə̄sīnə]/['ə̄ə̄li yə̄sīnə] - in one reading system the name of the prophet or tribe of the prophet, in another - the family or family of the prophet.

In 2-nd paragraph **"Differences in grammatical categories in *noun words*"** are grouped by categories of case and certainty, number and certainty.

Case and certainty discrepancies appear in readings [cəzə̄ə̄'əñ]/[cəzə̄ə̄ə̄'u], where Asim reading system transmitted by Hafs uses the accusative case and uncertainty, while Nafi reading system transmitted by Warsh employs the nominative case and certainty.

Another case difference is seen in [yä'qūbə]/[yä'qūbu], where Asim reading system transmitted by Hafs uses the genitive case and Nafi reading system transmitted by Warsh uses the nominative. [ğâyə̄bəti]/[ğâyə̄bə̄ti] exhibits a number difference, with Asim reading system transmitted by Hafs using the singular form and Nafi reading system transmitted by Warsh the plural.

The variance [bişihə̄biñ]/[bişihə̄bi] indicates a grammatical certainty difference: Asim reading system transmitted by Hafs is indefinite, while Nafi reading system transmitted by Warsh implies certainty.

In the 3-rd parafraph of Chapter 4, titled **"Special Variations"**, unclassified variations were examined. This section categorizes these

variations, providing insight into their unique characteristics and linguistic nuances, contributing to a comprehensive understanding of the subject matter.

Adverbs [búṣraň]/[núṣuṛaň] showcase model differences, as does [seyyí'uhu]/[seyyí'ətəň], which contains four lexico-grammatical properties: [cǟ'alə]/[cǟ'ilu], [ǧáḍâbə]/[ǧáḍibə], ['ibǝ̃du]/['íñdə], [húya]/[-], [tubəşşiṛûnə], [tuşǟǟǟqqûnə]/[tubəşşiṛûni]/[tuşǟǟǟqqûni], [yə̄ búṣṛā]/[yə̄ buşrǽyə], ['álə̄]/['aléyyə], ['ǟ̃ṣáṛal-ḷǟhi]/['ǟ̃ṣáṛal-lil-ḷǟhi], [yasǟrí'ū]/[sǟri'ū], [yayäqûlu]/[yäqûlu], [yal-ləzínə]/['əl-ləzínə], [fəbímā]/[bímā], ['ə 'íñňā]/['íññā], ['ə 'ízā]/['ízā].

The analyzed variations in recitations presented in the final chapter of the research have been reflected in articles published in a scientific journal[34].

In the **Conclusion** of the dissertation, scientific-theoretical conclusions derived throughout the study have been generalized as below:

1. In studies with the object of recitation and the subject matter of recitation differences, confusion occurs when emergence reasons of recitation differences are related to objective factors. Moreover, no systematical approach can be observed in this regard. In the dissertation work, history of formation of recitation systems has been presented, information on the most spread recitation systems – the Hafs from Asim (AH) and the Warsh from Nafi' (NW) has been provided and the place and importance of both recitation systems among recitation systems of the Qur'an have been

[34] Qaradağlı, V.A. Həfs ilə Vərş rəvayətləri arasında leksik-qrammatik səciyyəli fərqlərin müqayisəli təhlili (I hissə) // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Məhəmməd Füzuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2020. №4, – s. 23-94; Garadaghli, V. Analysıs of the Differences of Pronouns,
Adverbs and Auxılıary Speech Parts ın Hafs and Warsh recıtatıon systems of Al-Qur'ān // – Kiyev: The Oriental Studies, – 2023. №91, – p. 87-106.

substantiated. Additionally, the high number of recitation systems and reasons for emergence of differences between them have been interpreted. Conclusions achieved regarding the matter can be generalized as below:

– With no definite grammatical rules in early years of Islam, Arabic entered the period of formation: Reciters propagating in various cities new the recitation of the Qur'an in several variations due to differences of references; Taught by companions of the Prophet, Arab Muslims natively spoke in different dialects of Arabic, whereas non-Arab Muslims even did not know Arabic properly.

– The AH is a recitation system transmittedby Asim ibn Abu An-Najud (700-745), the Reciter of Kufa and one of the seven most famous reciters, to his student Hafs ibn Sulaiman (709-796). Asim ibn Abu An-Najud had learnt this recitation system from Abu Abd Ar-Rahman As-Sulami, who had been sent in the government period of Caliph Uthman to Kufa with the mission of teaching the recitation of the Qur'an based on *Mushaf* and had worked for more than forty years as the Reciter of Kufa. As-Sulami himself had learnt it from Ali ibn Abu Talib, who had referred to the Prophet himself. The mentioned recitation system is important for the current study from two aspects: the AH is the most spread recitation system in the world; the AH is the most spread recitation system in Azerbaijan;

– The NW is the second widest spread recitation system after the AH and was transmitted by one of the seven most famous reciters Nafi' ibn Abu Nuaim (689-785), who had been the Senior Reciter of Medina for sixty years, to his student Uthman ibn Said Warsh (728-812). Nafi' ibn Abu Nuaim had learnt this recitation system from Shaiba ibn Nisah (?-747), who had learnt it from

Abdallah ibn Abbas (619-687), who had referred to Ubayy ibn Ka'b (?-650), who had referred tothe Prophet himself. The importance of the recitation system for the study is its position as the second widest spread system in the world after the AH.

2. Recitation differences between the AH and the NW are divided into two groups from the aspect of influence on the meaning. Differences with no influence on meaning are, in general, recitation differences with phonetical peculiarities and have not been researched completely yet. In modern studies with the object of study being an analysis of recitation differences between the AH and NW, a list of differences in accordance with the compilation of the Qur'an has been presented with no research on most of such differences. In best cases, a part of differences has been interpreted within the scope of the term base of Tajwid only.

3. No special attention has been drawn to phonetical phenomena and processes in recitations of the Qur'an and they have been studied only within general phenomena and processes of Arabic by modern linguists of Arabic. In such research, phonetical phenomena and processes of the AH recitation system constituting the basis of modern Arabic have not been taken into consideration in majority, while only rarely phonetical phenomena and processes seen in the NW system have been presented.

4. A great majority of modern linguists of Arabic attempt to stay extremely loyal to descriptive and didactical terms specific to the medieval literature on recitation and tajwid. They even try to bestow them phonetical meanings in an attempt of implementing them in modern phonology forcibly, which limits them to medieval terms. For example, with the term *idgham* they refer to harmony or assimilation, but also

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gemination and even substitution, while with the term *hazf* they may mean sound drop, syllable drop, haplology, word drop or even sentence drop. So, the term base created by the 'classics'is conserved almost without any change, which leads to uncertainty in definition and description of phonetical phenomena and processes occurring in recitation systems.

5. In case of the separating or uniting ['] consonant after any consonant in the NW (including one indicated by tanvin and the -l- in the article -al), the occurring phenomenon is called by both medieval and modern Muslim-Arab studies on recitations of the Qur'an as a *replacement of hamza*. But, with no regard to the type of ['] consonant, the phenomenon in the mentioned positions should be seen only as a sound drop. For example, [qȧddəmət 'eydı̃him̃] → [qȧddəməte-ydı̃him̃]. Because the replacement of the short vowel does not explain the essence of the phenomenon in any way. If the drop of ['] occurs as a result, description of the process as drawing the short vowel ahead leads to confusion.

6. The phenomenonoccurring in the ['] consonant as the last consonant of a closed syllable after [ə] vowel in the NW is called by both medieval and modern Muslim-Arab studies on recitations of the Qur'an as a *replacement of hamza with alif* (ابدال الهمزة ألفا). However, as known, the letter alif does not bear any sound. The phenomenon in the mentioned position – replacement of the ['] consonant with the [ə] closest to it occurs and as a result, the long vowel emerges, which is noted as alif. For example, [tə'mənu] → [təəmənu] → [tə̄mənu]. So here, description of the process as replacement of ['] with alif, which has no sound at all and is used only for expressing a long vowel, causes confusion.

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7. The phenomenon occurring in the ['] soft consonant in an intervocalic position in the NW is described by both medieval and modern Muslim-Arab studies on recitations of the Qur'an as a *lightening of hamza* (تسهيل الهمزة). It should be noted that the term *tasheel* here does not refer to a phenomenon of lightening, as the actual phenomenon here is *weakening*. Because, pronunciation of the soft ['] consonant in an intervocalic position after its replacement with the hardened [_] consonant lead to its weakening and soft mutation *(lenition)*. In this position, it occurs as a half consonant/half vowel.

8. Medieval Arab-Muslim researchers studying the recitation systems related soft/hard pronunciation of the -*r*- sound to the influence of adjacent vowels, defining two different pronunciations of the same sound, namely being hard *(takhfim)* and soft *(tarqiq)*. I.Anis, the standard-bearer of modern Arabic linguistics, uses tajwid terms for detection of soft or hard pronunciation of the -*r*- sound. Without describing the phenomenon as harmony, he nevertheless relates it to the 'influence of adjacent sounds', paving the way to assume that he meant by this phonetical adaptation – harmony. According to a statistical analysis, the sound of -*ra*- is pronounced as hard -*r*- by 77.68% and softly by 22.32%. Conducted research do not exactly show the occurring change of sound and its positions are not explained, while expressed opinions only encompass the AH recitation system, which constitutes the basis of modern Arabic, not including the NW. In contrast to it,
– It should be accepted that hard pronunciation of the sound of -*ra*- is a recitation norm for both systems;
– Softening of the sound in the AH is due to the influence of the [i] ([ī]) vowel. In the sound combinations of [ri] ([rri])/[rī] ([rrī]) the harmony is backward ([yərişuhə̄], [húrrimət], [yuyā́rī], [yaqárrī]),

while in the sound combinationsof [ir] ([irr])/[īr] with
the last consonant of the closed syllable it is onward
([ya'ə́bṣir], ['azə̃bum̃-m̃ústäqirr‖], [bǎṣ̌īr‖]). As a
phonetical phenomenon, it is a reciprocal assimilation
related to the position of occurrence. According to a
statistical analysis conducted by us on the AH, in 12668
positions the -ra- consonant used, it is pronounced as
hard -r- by 76.65% and softly by 23.35%. Apparently,
soft pronunciation of the sound is approximately four
times less frequent than its hard pronunciation;

– Softening of the sound in the NW is due to the
influence of the [i] ([ī]) vowel or under the influence of
the weak [y] consonant. In the [ir] ([irr])/[īr] ([īrr]), [yr]
sound combinations the assimilation is reciprocal
progressive, for example [ya'ə́bṣir], [ləñ-ñǎṣbirə],
[ləkəbī́rətuñ], [ləsǎḥirə̃ni], [fəl-muğīrə̃ti], [ṣə̃kiruñ],
[fətäḥrı́ru], [sə́xirū], ['azə̃bum̃-m̃ústäqirr‖], [bǎṣ̌īr‖],
[sirrəhum̃], [täq̇ṣä'irru], [təfirrǔnə], ['aṣīrə́tukum̃]
[yəsī́rū], [xǎyruñ], [tǎyrəñ], [fīl-xâyrə́ti], while in sound
compositions as [iSr], [ySr], i.e. in case of any
consonant between -ra-and [i] ([ī]) the assimilation is
onward/progressive with an interval, for example,
['allə́məkumus-sihrə], [ya'ixrə̃cu], [yalǎ bíkruñ]. As a
phonetical phenomenon, it is a reciprocal progressive
assimilation or a progressive assimilation with interval
related to the position of occurrence. According to a
statistical analysis conducted by us on the NW, the -ra-
consonant is pronounced as hard -r- by 57% and softly
by 43%. Distinctly from the AH, assimilation of -r- is
more frequent in the NW, also encompassing interval
assimilations, whereas the AH is bound to reciprocal
assimilation only.

9. In studies of both medieval and modern Muslim-Arab
scholars, who researched phonetics of Arabic and
recitations of the Qur'an, no interpretation or discussion

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is found on soft pronunciation of the -l- sound (expressed by -*lam*-) in strained and hard or neutral positions of the tongue. Hardened pronunciation of the soft sound of -l- is exceptionally mentioned only related to the word lafz al-jalala (word of God), which is accepted as soft in unison. It should be mentioned that medieval scholars based on the AH system, while modern linguists base on modern Arabic based on the AH. As modern Arabic is not based on the NW, its phonetics do not reflect phonetic peculiarities of the last-mentioned recitation system. K. Bishr explains hardening of -*l*- as 'influence of adjacent sounds', relating it to assimilation. However, as a result of research, it has been defined that the mentioned hardening of -*l*- is a phonetical phenomenon that can be described as emphatic assimilation under the influence of kimi [ṣ], [ṭ] or [ẓ] consonants. So, in the positions of [ṣlə] ([ṣlä]) → [ṣḷa], [ṣlə̄] ([ṣlǟ]) → [ṣḷā], [ṭlä] → [ṭḷa], və ya [ẓlə] → [ẓḷa] there is reciprocal emphatic assimilation - ([fəyúṣləbu] → [fəyúṣḷabu]), while in positions as [ṣâlə] ([ṣâlä]) → [ṣâḷa], [ṣâlə̄], → [ṣâḷā], [ṣâllə] ([ṣâllä]) → [ṣâḷḷa], [ṭâlə] ([ṭâlä] → [ṭâḷa], [ṭâlā] → [ṭâḷā], [ṭâllä] → [ṭâḷḷa] və ya [ẓâlə] → [ẓâḷa], [ẓâllə] → [ẓâḷḷa], [ẓâllə̄] → [ẓâḷḷā] an emphatic assimilation takes place - ([ṣâləbůhu] → [ṣâḷabůhu]).

10. In most cases, present-future tense 2nd and 3rd person singular, 2nd person plural, 2nd person dual and 3rd person feminine forms of the 5th and 6th verb voices, i. e. those beginning with [tətə] are used in the recitation systems differently. For example: [tətəzókkə̄], [tətəṣấq-qâqu], [tətäẓấhäṛā], [tətəsə̄ə̄'əlū̃nə] become [təzókkə̄], [təṣấqqâqu], [täẓấhäṛā], [təsə̄ə̄'əlū̃nə] in the AH and [təzzókkǽ], [təṣṣấqqâqu], [täẓẓấhäṛā], [təssə̄ə̄'əlū̃nə] in the NW. The reason for this change in the AH has been defined by both medieval and modern Muslim-Arab

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scholars and in all studies dedicated to recitations of the Qur'an as easing, i.e. drop of the [tə] syllable (*hazf*). In western Arabic studies, on the other hand, it is defined as a drop of the second [tə] syllable due to haplology.

The process in the NW is described in studies of medieval and modern Muslim-Arab scholars as *idgham*, which encompasses phonetical phenomena as harmony and assimilation, where *easing of pronunciation* is presented as a reason. On the other hand, in western Arabic studies it is mentioned as assimilation. However, in the NW a consonant enters harmony with the consonant of the preceding open syllable with interval influence and the vowel between them drops. In all cases, a dental consonant ([t]) enters harmony because of the influence of other dental consonants (palatal or palatal alveolar [s], [z], [ṣ] [ẓ], [ẕ], [ṣ] consonants) and the vowel between them drops. For example, [tətəzɔ́k-kǽ] → [təzəzɔ́kkǽ] → [təzzɔ́kkǽ], [tətəṣǻqqâqu] → [təṣəṣǻqqâqu] → [təṣṣǻqqâqu], [tətäẕǻhäṛā] → [täẕäẕǻ-häṛā] → [täẕẕǻhäṛā], [tətəsə̄ə̄ə̄'əlū́nə] → [təsəsə̄ə̄ə̄'əlū́-nə] → [təssə̄ə̄ə̄'əlū́nə].

Hazf/drop of the second [tə] syllable of the 5th and 6th verb voices when they began with [tətə] as described above due to haplology in the AH can be accepted as a reason and this process should be considered as a haplology due to the drop of one of the two successive[tə] syllables: [tətəzɔ́kkə̄] → [təzɔ́kkə̄], [tətəṣǻqqâqu] → [tə-ṣǻqqâqu], [tətäẕǻhäṛā] → [täẕǻhäṛā], [tətəsə̄ə̄'əlū́nə] → [təsə̄ə̄'əlū́nə]. However, in the NW this phonetical process is not related to assimilation only, as another phenomenon – a sound drop is also observed here.

11. Vast majority of medieval and modern Muslim-Arab linguists considers *imala*-vowel inflection as a phenomenon of Arab dialects and consider that the reason for it is the virtual participation of weak root

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consonants. They accept it as **a** phenomenon with morphological memory and differentiate their weak and strong types. Western researchers of Arabic, together with similar views related to *imala*, characterize it as Arabic *umlaut*, referring to the German *umlaut* term. In modern studies, the English term for imala is *'inclination'*, while for thinness the term *'gliding'* is used and the term *'intonation or dialectical deviation'* is also present for another similar phonetical phenomenon. In one of studies, the term *'vowel inflection'* is adopted, while in another study the term *'umlaut mechanism'* is found. Among Azerbaijani researchers of Arabic, M.Mursalov divides imala into two types – 'imaleyikubra' and 'imaleyisughra', i. e. the *major imala* and the *minor imala* and presents their description.

After analyzing all differences related to vowel inflection between the AH and the NW, they have been classified in four different types:

– Strong vowel inflection: [ɔ̄]/[ē];
– Strong and weak vowel inflection: [ē]/[æ];
– Weak vowel inflection: [ɔ̄]/[æ];
– Alternating weak vowel inflection: [ɔ̄]/[ɔ̄] or [ɔ̄]/[æ].
  It was defined that:
– Strong vowel inflection in the AH is an exemption;

– Full realization of vowel in the AH is the recitation norm, where vowel inflection cases in the NW are observed;

– Weak vowel inflection in the NW is the recitation norm;

– Strong vowel inflection in the NW is an exemption.

In case of vowel inflection in the NW, in positions as velar [ā̈], [ā], velar and middle tongue to a certain size or palatal [ɔ̄] long vowel, including [a] short vowel, it should be replaced with velar-middle tongue [ǣ] long

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vowel and velar-middle tongue [æ] short vowel, respectively.

In the NW, the weak inflection positions of [ā] ([ā̃], [ɔ̄]) long and [a] qısa short vowel are defined together with definite words:

– Subsequent long vowel of a long vowel transformed from a weak 3rd root consonant after the 2nd [r];

– Subsequent long vowel of [fuʿlɔ̄], [fəʿlɔ̄], [fiʿlɔ̄] and [fuʿālɔ̄], [fəʿālɔ̄] models after the 3rd root consonant [r];

– The long vowels in the [yərā] present-future verb and the [ʾət-taurātu] private noun;

– Long vowels in the *muqattaa letters* (the letters that form the opening verse of their respective chapters) [ḥā], [ṛā], [hɔ̄], [yɔ̄];

– The long vowel in the [ɔ̄ri] ([ā̃ri], [āri]) sound combinations;

– The long vowel in the [ʾəl-kāfirī́nə] word;

– The long and short vowels in the [raʾɔ̄] past tense verb;

– The long vowels in the [ʾəl-ʿúzzɔ̄] and [lǟ̃zā̃] private nouns.

Positions, where alternating weak vowel inflection of the [ā] ([ā̃], [ɔ̄]) long vowel in the NW is observed, is detected in the definite words and phrases below:

–Subsequent long vowel transformed from the weak 3rd root consonant after the 2nd, which is not [r];

– Subsequent long vowel of [fuʿlɔ̄], [fəʿlɔ̄], [fiʿlɔ̄] and [fuʿālɔ̄], [fəʿālɔ̄] models after the 3rd root consonant, which is not [r];

– The last long vowels in the auxiliary words [ʿásɔ̄], [bɔ́lɔ̄], [mɔ́tɔ̄], [ʾɔ́ññɔ̄], the private nouns [mū́sɔ̄], [ʿísɔ̄], [yáḥyɔ̄] and the phrases [yā̃ yáylətɔ̄], [yɔ̄ɔ̄ ʾəsəfɔ̄], [yā̃ ḥásṛatɔ̄].

12. Classification of long vowels depending on their position and usage of long vowel types (*madda*) in different

quantities is one of the peculiarities of the recitations of the Qur'an. In the relevant literature, types of long vowels are related to a definite recitation system (i.e., each system has its norms), their quantities and mutual relations have been presented. Reasons of formation of *madda* types have been generally shown, but the essence of the matter has not been explained. One of the madda types in the AH and the NW – *maddi-lin* (the long vowel transformed from a short vowel, which itself is the second component of the descending diphthong) is present in research and in the AH, it is in the quantity of two, four or six short vowels, regardless of the ['] consonant and is realized only in case of a pause (*waqf*). In the NW, on the other hand, the conditions are different and the quantity here depends on the existence of the mentioned ['] consonant: in case of the absence of the ['] consonant after the diphtong and realization of pause (*waqf*), it is realized in the quantity of two, four or six short vowels, while in case of the presence of the ['] consonant after the diphtong, it is pronounced in the quantity of four or six short vowels regardless of the presence of pause (*waqf*). However, the conducted research indicates that both in the AH and the NW there are more types of the case, as in the AH three different types of the long vowel transformed from the second short vowel component of the descending diphthong (*maddi-lin*) have been detected:

– The diphthong itself is composed of two short vowels and creates a type in the quantity of two short vowels. For example, [ḥázằṛal-mằuti], [mằṭàṛas-sẳu'i], ['álẵ 'aqibéy(i)hi], [fî ṣey(i)'iñ]. For example, [ḥázằṛal-mẳuti], [mằṭàṛas-sẳu'i], ['álẵ 'aqibéy(i)hi], [fî ṣey(i)'iñ]. This type can be named as *maddi-lini-tabii* in accordance with the tradition of medieval scholars;

– The type after the diphthong, which pronounced in the

quantity of four or six short vowels regardless of the presence of pause (*waqf*). For example, [házāṛal-máut‖]/[házāṛal-máuūt‖]/[házāṛal-máuūūt‖], [mắṭâṛas-sắu'‖]/[mắṭâṛas-sắuū'‖]/[mắṭâṛas-sắuūū'‖], ['álā 'aqibéyh‖]/['álā 'aqibéyȳh‖]/['álā 'aqibéyȳȳh‖], [fī şey'‖]/[fī şeyȳ'‖]/[fī şeyȳȳ'‖]. It can be named, also in accordance with the tradition of medieval scholars, as *maddi-lin-ariz lis-sukun* – *maddi-lin* as a result of pause (*waqf*);

– The type of the diphthong in the *muqattaa 'ayn* letter in the quantity of four or six short vowels: [kōōōf hō yō 'ayȳȳn̂-ṣāāād]/[kōōōf hō yō 'ayȳn̂-ṣāāād], ['ayȳȳn̂-sīīīn̂-qāāāf]/['ayȳn̂-sīīīn̂-qāāāf]. This type also can be named, in accordance with the tradition of medieval scholars, as *maddi-lini-wajib* – the required *maddi-lin*.

In the NW, there are four, not two, different types of *maddi-lin* – the long vowel transformed from the short vowel component of the descending diphthong:

– In case of no ['] consonant after the diphthong, the diphthong itself encompasses two short vowels and creates the type in the quantity of two short vowels (*maddi-lini-tabii* – the ordinary *maddi-lin*). For example, [házāṛal-mắuti], ['álā 'aqibéy(i)hi];

– In case of no ['] consonant after the diphthong and only when a pause (*waqf*) is realized, the type with two, four or six short vowel quantities is realized (*maddi-lin-ariz lis-sukun* – *maddi-lin* because of pause (*waqf*). For example, [házāṛal-mắut‖]/[házāṛal-mắuūt‖]/[házāṛal-mắuūūt‖], ['álā 'aqibéyh‖]/['álā 'aqibéyȳh‖]/['álā 'aqibéyȳȳh‖];

– The type with four or six short vowel quantities in case of the ['] consonant after the diphthong. It is realized regardless of a pause (*waqf*) - (*maddi-lini-mahmuz*). For example, [mắṭâṛas-sắuū'i 'ə fələ̃m]/[mắṭâṛas-sắuūū'i 'ə fələ̃m], [fī şéyȳ'iň

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'ínnəmə]/[lī şéyȳ'iň 'íňňəmə]; [mā̊ṭ̣aras-
sắuū'‖]/[mā̊ṭ̣aras-sắuūū'‖], [lī şeyȳ'‖]/[lī şeyȳȳ'‖];
– The type of the diphthong in the *muqattaa 'ayn* letter
in the quantity of six or four short vowels (*maddi-lini-
wajib* – the required *maddi-lin*): [kə̄ə̄f hæ yæ 'ayȳȳň̃-
ṣā̄ā̄d]/[kə̄ə̄f hæ yæ 'ayȳň̃-ṣā̄ā̄d], ['ayȳȳň̃-sīīī̃-
qā̄ā̄f]/['ayȳň̃-sīīī̃-qā̄ā̄f].
Additionally, it should be mentioned that recitation
differences related to long vowels are of phonetical
character only, as they do not cause any meaning
differences. They do not create any phoneme. Usage of
long vowel with extra quantities only aims to protect
the divine word from distortion through clear
pronunciation and full realization of sounds adjacent to
the long vowel.

13. Modern Iraqi scholar Muhammad Hussain Ali As-
Saghir considers the ['əň̃sə̄nī́hu]/['əň̃sə̄nī́hi/'əň̃sǽnī́hi],
['aléyhul̦-l̦ā́hə]/['aléyhil-lā́hə], [yəhiddī́]/[yəhəddī́], [yä-
xiṣṣimū́nə] [yäxậ̣ṣimū́nə], ['itíyyəñ]/['utíyyəñ], [cuṣíy-
yəñ]/[ciṣíyyəñ], [ṣilíyyəñ]/[ṣulíyyəñ] recitation differen-
ces between the AH and the NW as of stylistic charac-
ter, but the mentioned issue should be explained on the
basis of the harmony of vowels directly. As Arabic is an
inflected language, harmony of vowels is viewed as a
phonetical process not characteristic for it. However,
being an inflected language, it also bears, in some
extend like that of agglutinative languages, a feature
that enables it adding endings to *'a stable basis or
root'*. For example, [zəkəra] → [zəkəranī́], [zəkərtum]
→ [zəkərtumū́nī] (ending to a partially changing basis).
Harmony of vowels, in a way specific to it, is valid in
Arabic, though under the influence of assimilation, and
is regulated by sufficiently strict rules. For example, 3rd
person masculine singular [-hu], 3rd person masculine
plural [-hum] and feminine [-hunnə], as well as 3rd

person masculine dual [-humɔ̄] pronominal connected suffixes, in case of short [i], long [ī] or [y] sound before them, the [u] vowel in the suffixes change to [i] sound in accordance with harmony: [-hi], [-him], [-hinnə], [-himɔ̄]: [kitɔ̄bihu] → [kitɔ̄bihi], [muʿallimīhum] → [muʿallimīhim], [qaləmeyhunnə] → [qaləmeyhinnə], [ʿaleyhumɔ̄] → [ʿaleyhimɔ̄].

Differences between the AH and NW enable us to conclude that within the rules of modern Arabic, harmony of vowels is more observed in the NW than the AH.

14. Recitation differences between the AH and the NW related to the parts of speech are, in general, differences creating difference in meaning. These recitation differences have been thoroughly studied by Muslim-Arab scholars. Such differences influencing the meaning have been approached to from the perspective of traditional Arabic linguistics and based on medieval grammarians, which is characterized by classification through excessive generalization. As the object of study on differences influencing the meaning in interpretations to the Qur'an was not the differences between the recitation systems in its core, recitation differences were not presented systematically in multivolume interpretations. The research indicates that

– Regarding the AH and NW recitation systems, recitation differences based generally on references, dialects, and manuscripts of the Holy Book, which were interpreted in general as verbs with different root consonants, verbs with the same root consonants in different verb voices, grammatical categories, and usage of the same verb with changes within the same verb voice. Therefore, comparative analyses were in accordance with this classification, where the essence of differences and the meaning difference between them were presented.

– Regarding the AH and NW recitation systems,

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recitation differences based generally on references, dialects, and manuscripts of the Holy Book, related to nouns, adjectives, numbers, adjectives, pronouns, and auxiliary parts of speech, which were interpreted as differences due to the usage of various adverbs of number, auxiliary parts of speech and nouns in different models and grammatical categories. Therefore, comparative analyses were in accordance with this classification, where the essence of recitation and the meaning difference between them were presented.

– Recitation differences, which has mostly minimum or nominal influence on the meaning due to contextual synonymy reassert the richness of Arabic, while differences with influence on the meaning play a role for completion of the meaning of verses of the Qur'an and contribute to enrichment of the style;

– Recitation differences with lexical-grammatical character cause to changes in functions of parts of sentence and their syntactic relations, sometimes bearing a stylistic character and creating a different harmony.

The main content of the dissertation has been reflected in the author's below specified scientific works:

1. Müasir ərəb ədəbi dili fonetikasının iki aspekti // – Bakı: Bakı Dövlət Universitetinin "Dil və Ədəbiyyat" Beynəlxalq elmi-nəzəri jurnal, – 2008. №3 (63), – s. 64–66.
2. Müasir ərəb ədəbi dilində vokalizm // – Bakı: Azərbaycan Milli Elmlər Akademiyasının Məhəmməd Füzuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2008. №3, – s. 195–203.
3. Təmmam Həssanın ərəb dili samitlərinin təsnifi probleminə özəl baxışı // – Bakı: Bakı Dövlət Universitetinin İlahiyyat fakültəsinin Elmi məcmuəsi, – 2009. №11, – s. 94–105.

4. Klassik ərəb dilində emfatik samit səslər // – Bakı: BDU İlahiyyat fakültəsinin Elmi məcmuəsi, – 2011. №16, – s. 35–52.

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11. Ərəb dilində arxa sərt damaq [x] (xa), [ğ] (ğayn), [k] (kəf) samit səsləri // – Bakı: Azərbaycan Dövlət Pedaqoji Universitetinin Xəbərləri, – 2014. №3, – s. 237–241.

12. Ərəb dilində diş, yaxud dişlərarası [s̱] (sə), [ẕ] (zəl) və [ẕ] (za) samit səsləri // – Bakı: Azərbaycan Milli Elmlər Akademiyası Z.M.Bünyadov adına Şərqşünaslıq İnstitutunun Elmi Araşdırmaları, Elmi-nəzəri məqalələr toplusu, – 2014. №10, – s. 157-161.

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14. Asim qiraətinin Şübə və Həfs rəvayətlərində həmzə, bə, tə, sə, cim, dəl, zəl, zəy, sin, şin, fə, kəf, hə və ya yə-dən sonrakı fəthənin səslənməsi // Azərbaycanın görkəmli şərqşünas alimi, prof. Aida İmanquliyevanın 75 illik yubileyinə həsr olunmuş "Şərqşünaslığın aktual problemləri" mövzusunda Respublika elmi konfransının materialları, – Bakı, – 10-12 oktyabr, – 2014, – s. 22–24.

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33.Analysis of the Differences of Pronouns,Adverbs and Auxiliary Speech Parts in Hafs and Warsh recitation systems of Al-Qur'ān // – Kiyev: OS, – 2023. №91, – p. 87–106.

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